The English Translation

OF

"THE AKHLAK-I-JALALI"

A CODE OF MORALITY IN PERSIAN

Composed by=

JALAL-UD-DIN MOHAMMAD

Alias

ALLAMA DAWWANI

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Advocate High Court, Lahore.

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Genesis Of The English Translation

ONE day I was avariciously sipping at a steaming cup of tea in the office of Sh. Mubarak Ali, which in the after-noons is invariably converted into a tea room for his friends, while he himself was engrossed in talk with an old friend of his, much older than myself, and their cups lay before them curling out vapoury sighs for their deliberate inadvertence towards them. In the full enjoyment of this hot luxury, the solitary remnant of so many abandoned gradually, was indifferent to their conversation which to begin with was in the form of a whispering dialogue. While I was pouring down the last drop into my throat I was roused from my revery by a repeated interrogation from the host, and attending to the talk the first intelligible sentence that fell into my half-unwilling ear was that his partner in talk was positively disinclined to undertake the job proposed by him. Rudely shaken in mind by this unexpeeted reply he turned towards me with a sheepish dejection boldly imprinted upon his face. The empty cup having been laid down in the meantime I attentively looked into his eyes which, over-flowing with a queer intermixture of a wounded pride, an embarrassing resentment, and a sanguine

hope for encouraging assurance from me, pierced into my heart and let loose therein the fountain-heads of warm compassion and sympathy for him. Being a shrewd business-man and possessing an extraordinarily strong common-sense he atonce realised that the iron was hot and he could beat it into any shape that he liked and so he succeeded in eliciting an unmistakable 'Yes' from me over the question that he put to me in a playful mood whether I would undertake to render Akhlaq-i-Jalali into English. The promise though made under serio-playful circumstances it was partly my chract-eristic obduracy and greatly his true friendship, both being too stiff to yield to any adverse strain of the heaviest nature, that helped to accomplish this tremendous work which was too arduous to undertake and too fatiguing to carry through. All credit for any service to be rendered by this translation, if it tends to be of some help and utility to the student community, will be due to :

SHEIKH MUBARAK ALI,
BOOK-SELLER & PUBLISHER,
Inside Lohari Gate : : : : : : LAHORE

BRIEF SURVEY OF THE LIFE OF THE AUTHOR AND HIS WORK.

JALAL-UD-DIN MOHAMED son of Sa'd-ud-Din Asad was born in a village in Persia named Dawwan, and hence he is commonly known as Allama Dawwani Having studied secular literature from his father he subsequently came to Shiraz, where he acquired religious learning from the two foremost religious divines of that place viz., Mohy-ud-Din Ansari and Hammam-ud-Din. In a short while his reputation for learning shot out in all directions with a meteoric velocity, rendering him a centre of attraction for all kinds of seekers after knowledge. It was in persuance of this literary fame that he got admission into the royal court of the Turkoman dynasty, that ruled in Mesopotamia and Persia and which was then represented by its most remarkable potentate, Sultan Hasan Beg Khan Bahadur. Under the benevolent patronage of his royal master he rose to such an eminence that he eventually adorned the most honoured seat of the Chancellor of Equity in the royal court. He died in 908 Hijri which corresponds to 1502 A. D. and was buried at his place of birth.

Howsoever eminent and sublime might have been his literary pretensions in his lifetime, but he is known to posterity only on the strength of this book which is unanimously recognised as the best digest of moral instructions for individual, domestic and political states. This marvellous book which has imparted immortality to its author is not the original production of his mind nor is it claimed to be such by him. The original idea of framing a moral code for individual guidance had dawned upon the mind of Abu Ali Mashkovy a minister to Mansur of

the Buya dynasty and so the plan was accomplished in the form of Kitab-ul-Tabarat. This was subsequently implemented by Nasir-ud-Din Tusi, who added domestic and political exhortations thereto and cristended his work as Aklaq-i-Nasiri. The foundation as well as the design of the superstructure of the present book is practically the same as that of its immediate predecessor, but in the execution thereof the author has artistically ornamented it with quotations from the Holy Book, the Precepts of the Prophet and the sayings of the religions divines. Its proud prototype being based upon the fundamental principles of Grecian Philosophy the present compilation, having been interspersed with and in various places improved upon by Islamic tenets, presents a harmonious intermixture of Platonic and Islamic philosophies.

Inspite of the fact that the author of the present treatise has related in its preface that the original model thereof, which was preserved in the imperial treasury as a rare jewel, being couched in a quaint style and diction he was ordered by the king his patron to write it out in a simpler and more intelligible form, still in many places the language has been so bombastic, the imagery so recondite, the technology of various sciences so abstruse, and the construction of sentences so intricate and complex, that a modern student is compelled to cry out that the pretension of the author is hardly justified. Keeping in view, however, the style in vogue in the time of the author, it would not be inconsistent with truth to say that he has in a substantial measure deviated from the old ruts of recondite phraseology towards simplicity, but the path is yet too tortuous and uneven for the modern student, accustomed to walking over straight and tarred roads, to plod along it a few steps without shying here or stumbling there.

S. H. DEEN.

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PREFACE

IT behoves us to begin the discourse in the name of that ever-invocable King who, by His mandate issued before time began, led the mustered legions of conceivable objects from the border-land of nothingness to the capital of being, and assigning in His bounty His viceregency to Adam the earthy, honoured him with the robe of friendship and approbation and the cloak of excellence and distinction. He is that gracious Creator who, adorning the tablet of human nature with the figures of the names of things put it in the lap of the capacities of the soul, so that, acquiring the knowledge of divine appellations and attributes and the niceties of scientific and practical wisdom (according to the text "God taught Adam the names of all things"), and ascending the ladders of lofty acquirements and splendid faculties with bold steps, he may occupy an exalted position in the school of spirits, wherein he may be able to enlighten the post-graduate angels of the highest heaven, according to the text—"God said, 'O! Adam tell them the names of the things'?"

Blessings be upon that perfect being who, in virtue of his relations with the celestial world, is the introduction to the book of creation and invention, and, in his human shape, is the preface to the volume of the virtues of character and conduct. He is such a perfecting one who, with the help of the guidance of divine laws and revealed precepts, rescuing the holy wayfairers on the paths of divine direction from the perils of benightedness made them reach the destination of perfection, and carried those going estray in the deserts of moral research and those panting with thirst in the forests of search after truth on the camel-back of his right instruction to the spring of limpid water of union with God. Blessings also be on his family and his companions who are the champions of the pure faith; the guides of the bright

path; the cavaliers in the fields of religion and the sentinels of divine laws.

Prayer for preservation of the dominion of my king and lord of the conjunction—may God keep for ever the shade of his caliphate and his kindness over the people of the world.

Next to the praises of the munificent God and the prayers and benedictions to the supreme head of mankind, it is befitting to adorn the preface of the discourse with the description of the titles of the auspicious king, whose all-pervading equity has but lustre to the eyes of the people of the world, and the benign influence of whose perfect bounty has converted the vast expanse of a desert into a garden. He is such a king that the stars being all eye had in no time seen such a lord of the conjunction, and the skies being all ear had never heard the blare of the trumpet of such a mighty ruler. Felicity and prosperity enjoy universal approbation for bearing the brand of his servitude, and victory and triumph apprehending decline in the midday of their glory take shelter under the shade of his auspicious umbrella. His sword is a sun which, when seen by his enemy just over his head, is felt by him as the aproach of his end; rather it is a water that extinguishes in the bosom of his foes the fire of mischief and malice, nay it is like a fire that flaring up in the wide expanse of battle-field burns like a hay the paraphernalia of his enemies. It is a mirror of such brightness that the beautiful bride of a dominion cannot see her face but in its polished surface. It is an adept jeweller from whom no enemy can buy a jewel but with the cash of his life. It is of a noble descent belonging to the family of "We sent down the steel". It is of a formidable appearance the quality of whose awsomeness lies in what the text says—"And in it there is a deadly fear." When it shines, like a flashing lightening, in the cloud of his bountiful hand, the flood of his enemies' blood bursts out all around; and again when, like a spring cloud, it sheds tears of blood the bud of the virtuous opens its lips in sugar-sweet smile.

Although (ordinarily) it is the steel that emanates from the thunderbolt, yet contrary to this (natural phenomenon) his sword produces the thunderbolt. His arrow is a fast-flying pigeon that has got tied to its claw the death warrant of his enemies, or a fleet-foot messenger that has come on a bailiff's errand from the angel of death to take his foes under arrest into his presence. It is a suitable meaning that arises from the gloomy heart of his foe (or) a straight thought that has settled down in the brain of jealous miscreants. His mighty umbrella wearing the helmet of sky over its top gives shelter to the sun in its shade. His audience-hall is a castle whom layers of the lofty skies serve as a ladderete of nine rungs. His fiery steed is like a fierce gale that carries on its back the Solomon of the age. It is giant-born, has the make of a fairy and the speed of a demon. Nay, it is rather the topmost sky that carries the sun (i. e. King) in a single day from the East to the West, or the sign of Aquila that in a day and night revolves round the earth. When on the battle-field in the war of righteousness it runs violently according to the text—"The panting horses bear testimony"—the sky applies the collyrium of dust that bespeaks of victory and that has in it the grandeur of the text—"They then kick up the dust"; and when, according to the text "Their hoofs striking against flint emit sparks", his horse, by the extreme velocity of its speed ignites fire from its shoes, that touch the moon and rub against the sky, the harvest of the existence of the mischievous heretics is consumed to ashes. When the king in the drinking audience of battle-field drinks from the cup of (Islamic) zeal and gets to lion-capturing like the sun, his fox-natured adversary can have no place to rest in; and again when his sword of retribution, that possesses the quality of *zulfikar*, appears, like the dawn, from the horizon of the sheath the black-faced and black-hearted foe may have no alternative other than that of flight; because the night with all its forces of darkness cannot withstand the resplendant sun and the feeble ant with all its swarms cannot fight against Solomon.

In his reign of equity none warbles complaint but birds in

gardens and none exercises oppression but blandishments of a beloved upon his distracted lover. He who like an eagle raises his head in revolt or refraction he puts his neck into the band like the neck of a ruff; and he who like a hawk opens his claw of rebellion he sets a chain to his foot like a bell tied to that of a hawk. The mischief has gone to sleep in the corner of the eye of the beloved, and the disturbance has taken shelter in the ringlets of the tresses of the beautiful. Without the eye-brows of the charming none has got the courage to pull the bowstring, and without the eye-lashes of the fascinating none may dare draw the sword of desertion. As the rising of the sun is idiomatically likened to the drawing of sword he appears pale faced, out of fear for his awe, and hides himself every evening in the west, but his police prefect, holding him by the collar, drags him out from the East every morning to present him in his court; and the moon on account of his reflecting the light (i.e. from the sun) and being thus idiomatically accused of stealing, out of dread for his wrath, hides herself behind the cover of black (i. e moonless) night. The propitious march of his army whereto it proceeds puts, by the mere noise of his awe, the forces of his foe to rout and retreat by the path of adversity; and wherever his triumphant banners, being constantly on the move, set their auspicious faces the conquest comes forward to receive them. When accompanied by his escort, possessed of the unfailing retribution of the Mercury, he comes into the battlefield, the hunting ground of lions, *Behram Gore* is taken by him for a deer and the lion for an ant. In accordance with the dictates of equity he takes off the heavy load of head from the slender neck of his adversary; and in pursuance of the policy of administration he sows the seeds of arrow-heads in the soil of the heart of his foes, and the wonder is that the thorns that he thus sows yield flowers of conquest.

Couplets.

> The horseman of the royal rule does keep,
> The ball of sky within his play-stick's sweep.

So awsome is the justice of his sway,
The wolf does guide a lambkin gone astray.
To feed his horse the sky has dragged the hay,
Tied Vergo-like across the milky way,
Beneath his mighty sway of clemency,
None may dare think of using tyranny.

And he is the greatest of kings and the highest of sovereigns, in whose hands of power are the keys of the world, and in whose grips of sufficiency are the reins of interests of mankind; who protects the cities of God from tyranny and disaffection and effaces therefrom the signs of oppression and aggression. He is the king from three generations, the glory of the state and Caliphate and of the world and faith; Hasan Beg Bahadur Khan, may the Almighty, preserve for ever the shelter of his Caliphate and the lustre of his clemency over the people of the world, save his lofty banners which now rise upto the blue sky from ever being lowered down and efface his enemies from the vast expanse of the earth. He is the king whose auspicious name, according to the science of the numerical value of Arabic Alphabets, which is the special privilege of the descendants of the holy Prophet, clearly shows that the king (i.e. *Sultan*) of the world and the keeper (i.e. *Qayyam*) of the time and space is that exalted being.

Couplet.

What's obviously plain,
Needs no one to explain.

Indeed the great leaders of the school of Inspiration and Research, who are able to see with their physical eye the coming events in distant future, and can exactly read from the tablets of their bright minds the hidden marks of the unknown world, have, expressly as well as by implication, stated in their books and pamphlets the good news of the advent of this august empire, which may ever remain in existence amidst the rotations of day and night; and have also described his habits and attributes in many different places. There can be no better and surer signs of the

perpetuity and consolidation of the foundation of this exalted, bright and dominant empire, than that the morning of its advent had dawned from the horizon of "Bida" in such a way that the people of the world have got no scope for doubt about it.

Couplet.

The day has dawned on eyes that have the sight,
No sign is left behind of murky night.

The wary and intelligent man knows that the auspicious affairs of this king give true indication that soon, in all the inhabited and uninhabited world, the coins will be honoured by the inscriptions of his name on their faces and the pulpits graced by the pronouncement of his titles from their tops.

Await a while for sun shall shine anon,
The light you see is of the dusky dawn.

May the Almighty by His help keep the towers of glory and greatness of this peerless king intact for ever, and give to the pavilions of his pomp and prosperity stability with the pegs of perpetuity.

Couplets.

Men prosper in your sunshine, may
This sun endure till judgment day.
Their shelter does in you exist,
May you on earth for e'er subsist.
To you alone does not apply
This pray'r, as all avail thereby.

Statement about the cause of the compilation of the book and the titles of the auspicious prince—may God keep his kingdom and his dominion over it for ever.

As in accordance with the truth contained in the quartet,

Of all felicities wherewith
Has God His people blest,
The goodness of their offsprings is,
Decidedly the best.

the greatest of all the gifts and the finest of all the favours,

that God grants to His people at large, is that their honoured leaders may have good children, so this lord of the conjunction has been favoured by the bounty of Providence with a truthful son, who, according to the text "—a free-born son follows the model of his honoured father," in the rules of equity and justice and in the laws of government and administration, make the glorious disposition of his father as his guide and leaves off no one of the minutest principles of state and faith without its due observance.

Hemistich.

'Tis Akhzam's habit I do recognise,

(Adage)

He who follows his fathers commits no innovation (or does no wrong).

Both these describe the king and the prince, who are the best selected of the kings of the world.

The prince inspite of his freshness of youth is so wise that, if the greatest of the kings of the past had been his contemporaries, they must have been seeking help from his wisdom in the solution of the problems of state. His accurate thinking is a book that corresponds to divine ordination.

Hemistich.

In prowess young in prudence old.

He is such a prince whose lance is a plant in the garden of conquest and prosperity, that receives its nourishment from the life-blood of the hearts of his enemies; and the head of his arrow is a bud in the bower of success and triumph, that gets its colour from the breeze of victory. His sword is a comet that has gone upto the plane of the star of fortune of its adversaries. His arrow is like the sign of Aquila which by the impetuosity of his speed has pierced into the abode of adversity of his foes. The point of his spear, like the staff of Moses, causes spring of blood to jet out from the stony heart of his enemy. His shaft, like the fiery meteor, throws down the rebellious insurgents from the

heights of existence into the dust of nothingness. With the lustre of his shining scimitar he expells from the black heart of his foe the darkness of jealousy and malice; and with the blow of his heavy mace he makes the brainless head of his adversary lightened of the heaviness of the wind of arrogance. His arrow is a straight Alif which has settled into the heart of his enemies. His arrow-head is a jewel which is deposited in the treasure of his opponents' chest. His shaft has made the page of the Sagittarius its target. His lance has raised its head above the Arcturus. His arrow when it is set into the bow-string both of them together form *Alif* and *Nun* which being doubled for intensification (and denoting affirmation) signify that his success is a settled fact, whereas the same being otherwise i. e. not doubled (and so denoting negation) signify the decline of the wicked enemy. The stars in heaven, if they were not apprehensive of being distributed by him like bright pearls among his menial slaves, would have liked to be strung into the string and placed in his state coffers; and the sun and the moon, if they were not afraid of being given away in lieu of gold and silver to the lowliest of beggars, would have chosen to come down to form an insignificant portion of the salary of the members of his personal escort.

Quartet:

> The stars and pearls were rudely shocked
> At his liberality,
> And so they forthwith hid themselves
> On sky and into sea.

He is the luminary in the place of the formidable empire, the pearl in the shell of the glorius Caliphate, the revealer of the signs of divine munificences, the dawn of divine bounties, the reflector of celestial lustres and the cynosure of the empyreal region. Verses (in prose);

He is the King who is the lord of mankind, the refuge of faith, the sun of greatness and the shadow of God. The sun is both his lance and his shield and the Gemini is his gold-girdled servant. His person which is an embodiment of light and

purity is the shadow of the lights of the sun of immortality. (i. e. the King.) To an outer eye although shadow is not a pure light, yet it is not much different from it, if you were to see it aright. The shadow is called a second light by the sages, but when you have realised the truth as it is you will leave aside the plurality (i. e. both are one). The light of Khillat (i. e. Unison) is the proof of the cohesion of the empire, and the mysterious divine providence has made Sultan Khalil its centre of revelation because Khillat is a derivation of Khalil The fire of oppression was converted into light (i. e. equity) by his advent, and (so) the darkness of tyranny was banished from the land. The sinful, like *Azar*, made images and hoisted flags of imposition and falsehood; but the sultan, like Khalil the image-breaker, effaced them from the audience of the world. Like a pearl I hide his name and string it in the string of enigma. When the bright morn (i. e. cheek) of his face dawned close to the black ringlet, the head of sky was lost and, its heart shrank to nothing. So much was his endless bounty that in the beginning of night the morning showed its face. The moon by his ringlets was again thrown into anxiety, so that he might see his cheek in the night.

His position is far above the *senai* of human conception, and human intellect as compared to his rank is like a bat to the sun. As it is beyond my power to say the least in his praise so I hasten to catch at the skirt of praying for him. O God keep him aloof from the effects of an evil eye, and make the banner of his prosperity victorious. Make his rank higher than the plane of the planet Saturn, and the sura "We gave the success etc." to assist him. Make his friends sit on the carpet of honour and pride; and his foes burn and melt like a candle.

From among the signs of his goodness of nature and nobility of character the one remarkable thing is this; that inspite of his freshness of youth, the congeniality of the means of luxury and abundance and the diversity of engagements relating to state and its administration, unlike those revelling in the wine of arrogance, who spend their leisure times in

the enjoyment of bodily pleasures and the encouragement of appetent and wrathful passions, the greatest portion of his auspicious hours, after the discharge of his religious duties, and devotion to the interests of the state, the requirements of his subjects and the administration of justice and equity, he applies to the study of books on the principles of science, the varities of art, the precepts and parables of the learned and the virtuous, the stories of kings whose rule of conduct was the administration of justice, and of religious leaders that formed the pillars of the faith. The above assertion is amply proved by the fact that the book, comprising of choice precepts and rare aphorisms selected from the discourses of distinguished sovereigns, pious divines and eminent philosophers, in conformity with the hemistich.

"The best companion in the world is book,"

he constantly keeps with him as a story-teller to his mind. Indeed it is a book that consists of valuable uses and lofty truths, and hence it was that his great predecessors used to keep it in their rich treasure appended to their rare jewels. But being edited by some of the antique writers it contained unfamiliar passages and curious verses that are not in vogue now, he was pleased to give his sublime order to the humble author of this to correct and complete. The scrutiny of the book showed it to be diffused and disjointed from the point of view of arrangement and continuity of subjects, and deficient from the point of view of embodying complete description of the principles of morals and politics. Therefore, the architect of the author's mind made this impression on the tablet of his imagination, that the book might be recompiled in such a way that, while it contained the fundamental principles of the active science, it might be supported in evidence and proof by gleaning lights from the luminaries of scriptural passages, from the lamps of the precepts of the prophet (on whom the prophethood has come to a perpetual end and who deserves our prayers and benedictions), from the torches of the sayings of the prophets' companions and their followers, the elders and the

leaders of the faith, and from the rays of the exhortations of the savants of divine philosophy; adhering as far as possible in suitable places to the ends and requirements of the former book, and giving flavour to it on proper occasions by pungent sentiments of the masters of observation and insight, so that the whole may at no time be devoid of the blessings of the conspicuous people of the age. God willing it is hoped that this work, with the help of royal glory, will be so made as to give full benefit and adequate share of interest to seekers after the principles of science, and to wayfarers along the roads of practical wisdom.

The object of this book is to ascertain the principles of active wisdom, which means the knowledge of the nature of human mind in so far as it may give rise to good and bad actions by force of volition, so that on account of that knowledge one may purge himself of vices and equip himself with virtues to arrive at the perfection sought for. These volitional actions are divided into two kinds, one of which relates to every person as an individual, and this is called the science of morals and propriety; and the other relates to the society of persons of the same class. The latter is further sub-divided into two kinds, the one relating to domestic society, or that which leads to the arrangement of domestic affairs of the people of an individual house, which is called the science of house-keeping and management of home, and the other relating to the society of a town and country or an empire and dominions which is called the science of government or political control. The scope therefore of the book, named "Lights of Dawns on the Excellences of Morals", necessarily shall consist of these three divisions: and since the courtesy of compilation requires it to be preceded by a prologue comprising of some of the matters related to the science, such as may lead to the enlightenment of the reader and help him in the acquisition of the subject which is distributed into a mutlah or the Sun-rise (Introduction) dealing with the said matters; three Lawami' (Flashes) on the three divisions, with

sections and chapters which the author has considered advisable to call by the names of Lama'at (Beams) and the like. "Help is from God; we worship not, and we turn not for help to, any but him."



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MATLA'

THE SUN-RISE

GOD proclaims—"The heavens, the earth, and all that is between them, we created not playfully"; and again "Do you think we have created you in vain, and that you shall not return to us." In the light of these two sacred lustres (i.e. passages) it becomes manifestly clear to those who critically observe the spectacle of investigation, that from among the particles of being and the realities of physical world,—brought forward as they are from the secret recess of nothingness onto the platform of perception, and ushered into the state of sensibility adorned with the paint of "Divine baptism, and whose is better than God's baptism,"—each and every one of them (in accordance with the text " I gave to everything its nature and then guided it) has got an end and a design which may be considered as its appropriate aim. Although the act of God, who is an absolute bestower and a true actor, is not actuated by any end and design, is yet not void of design, policy, ends and fruits. Both these propositions are established in the science of divinity by conclusive proofs and irresistable arguments.

The ultimate end of the creation of man, who is the abstract of all things, the model of creation and the essence of the world, is the vice-regency of God. This assertion is supported by the text "Indeed I have created a vice-regent upon the earth," and again "He it is who made you vice-regents upon earth." In the noble passage, running as—"We offered our trust to the heavens, the earth and the mountains, but they declined to bear it and were shocked by it; man however undertook it, and verily he is ignorant and unjust,"—if this trust is imputed to intellect and labour, as it is recorded in

some of the famous commentaries, then in the case of first (viz intellect) angels and genii both join with man in the possession of reason, and in the case of second (viz., labour) the genii stand at par with man in the application of labour ; so the undertaking thereof is not a speciality of man, whereas from the context of the passage such a speciality is to be construed. The same is obvious to the man possessed of insight. This trust we must therefore impute to the vice-regency of God whose burdens none was competent to bear but the weak man.

Couplets.

> My heart too weak the load of self to bear,
> With all this bore love's mighty load of care.
> The load of trust that could not bear the sky,
> Did fall to my lot, madman as am I.

The right and title of man to the office of vice-regency lies in the perfection of his capacity for the possession of contrary attributes, in such a way as to represent the contrary appellations of God, and to maintain himself both in the physical and the intellectual worlds. As to the angels, although according to their origin they possess and enjoy spirituality and its attendant requisites, such as the intuitions of knowledge and their subjuncts as delights of intellect, yet in the matter of corporeality and concreteness of substance they are completely devoid of them. As to the heavenly orbs, although according to the principles of natural philosophy they possess the rational mind, yet their mental attributes are inherent, and their bodies lack in possession of contrary qualities and conflicting dispositions. They do not pass through different grades and stages (of evolution), nor do they oscillate between various states of perfection and deficiency, nor vary with vicissitudes of circumstances, nor enjoy mastery over the realities of the celestial and terrestrial worlds. All this is quite unlike the nature of man who encompasses all states

(of perfection and imperfection) and passes through all stages (of evolution). In the outset of existence advancing from the stage of concretion he passed on to that of vegetation, thence to that of animation and finally attained to the rank of human being. Thenceforth bedecked with equanimity of temperament and adjustment of physical and mental powers, he may be likened to heavenly bodies in the possession of body and mind, because adjustment between opposite qualities is conducive to their mutual avoidance. Owing to this adjustment and consequential purity his mind is marked with partial impressions of past and future events, just as it is the case with the minds of heavenly bodies; either because of its acquaintance with the world of patterns as it is held established by the doctors of perception as well as of conception, or else, as others think, because of the refllections of celestial objects being cast by the light of soul upon the screen of conception, and their taking bodily shapes there as material things appear to take when reflected in the mirror. When advancing from this position his mind devotes itself to the negation of all but God, and ascending the topmost cliffs of holiness it applies itself to the observation of nothing but the oneness of God, he gains admittance to the ranks of angels of the divine escort or even among those of a still superior order; and this withal, not confined or limited to a single spot, but empowered to make every place his halting-stage and destination.

Quartets.

My heart is able to contain,
All kinds of imagery;
T'is mead for deers, as if it were,
For monks monastery.

And,

In love does my religion lie,
Wherever does proceed
Love's caravan, implicitly
My faith pursues its lead.

And it is for this reason that the leaders of the sect of Tradition and Majority, who hold the reins of preference over all others, are unanimous in their opinion that the best of men are superior to the best of angels.

Quartet.

> The angels shalt thou much excell
> With human worth endowed;
> For thou art made of Adam's clay,
> To which had angels bowed.

But as to ordinary man compared with ordinary angels there is a divergence of opinion. Some give preference to men over angels, as we find it recorded in the prominent treatises on scholastic philosophy; while others have held a contrary view. This however is not disputable that the best of angels are superior to ordinary men. There is a saying from Ali—who is a gate in the city of knowledge, and as such to that gate the seekers after truth have to revert; pleased was God with him and honoured his face—that the Almighty gifted angel with intellect without desire and ire, brute with desire and ire without intellect, but man with both. Therefore if man makes ire and desire subordinate and obedient to reason and attains to the acme of intellectual perfection he ranks above angels, for the latter have no let or hinderance of desire in their way to perfection, nay they have no choice even for its attainment; whereas man inspite of constitutional obstacles achieves perfection by means of labour and exertion. But if he subordinates his intellect to desire and ire he degrades himself beneath the brutes, because the latter, for want of reason which restrains desire and anger, have got an excuse for their imperfection; which excuse can not avail men.

Quartet.

> Commixture odd is made the man
> With beast and angel 's blended yeast;

Than angel's higher if leans to this
If leans to that is low'r than beast.

The divergence of opinion which exists among philosophers in giving preference to ordinary men over ordinary angels is removed by the author of Islahat-i-Sufia (Sufi Technicalities), who has found out a way to reconcile the contradictory schools. This he has done by distinguishing Eminence from Perfection. Eminence, (he says) has to be measured by the degree of proximity on the chain of creation to the common source, and also by the predominance of spirituality and its attendant immaculateness; while Perfection comprises of comprehensiveness (of attributes). Although, therefore, owing to the paucity of intervening links and the prevalence of rules of conduct of aloofness, the angel may be more eminent, yet man, by virtue of his comprehensiveness and all-inclusiveness, is more excellent and perfect. As the contention of either school is resolved by reference to one of these two terms, the divergence turns into harmony and contradiction disappears. Help is from God the Almighty.

ELUCIDATION

Man's vice-regency of God is demonstrated by two things viz., mature wisdom, which means perfection in knowledge, and eminent ability, which means perfection in practice. This allegation however is based upon the exposition of wisdom as a mere knowledge of the states of things, with practice excluded from its ambit. In case wisdom is expounded in a way as to apply to the achievement by mind of its utmost perfection both in relation to knowldge as well as practice, there will be no need to use the second term. In fact vice-regency is accomplished by wisdom alone which includes practice. Therefore the second exposition of wisdom is a preferable one, being more congenial to the original meaning, because in its technical sense it covers right word and right action. In like manner the scriptural

quotation, "Whoso gains wisdom verily he gains great good" is more in consonance with, and in comformity to, the latter exposition. Further on in the light of first exposition such a scriptural expression as, "Verily thou art the knower and the wise," would indicate tautology by conjunction of synonyms; whereas it can not be denied that it would be a better interpretation to consider it a collocation for expansion and emphasis, rather than for a mere repetition of the sense. Again philosophy, as ancient philosophers have defined it to be an imitation of God as far as possible, likewise represents the second meaning because by mere knowledge of, and without acting upon, the properties of divine nature, a complete imitation thereof can not be effected. It is an established fact that man by mere knowledge, without practice, can not attain to the height of perfection; and so it is said in the precepts of the Prophet—for whom the best prayers of the Muslims, and upon whom the blessings of the Almighty, be for ever—that, "Knowledge without practice is a bane and practice without knowledge is benightedness." The refuge of prophethood seeks God's protection from knowledge devoid of practice when he says "O God, save me from knowledge that benifits not." The knowledge mentioned in these quotations refers to knowledge as contained in the definition of wisdom, and not to the mastery of well known and current sayings of philosophers. In fact it relates to the sure ascertainment of ends of wisdom; whether achieved by thinking and reasoning as is the system in vogue among men of the observative school, who are called men of science, or by virtue of purification and perfection of self as is the method practised by men of the school of austere practices, whom we call men of devotion and friends of God. Indeed men of both these schools are men of wisdom, rather those belonging to the latter school are higher and more eminent; because they have attained to the rank of perfection by sole divine favour, and received education in the school of—"We taught him knowledge from Ourself." Moreover in the paths

they tread there are less of thorns of doubts and pitfalls of suspicions, and so they are nearer to the inheritance of the prophets, who are the choicest of God's creatures. Both the ways, however, meet at the termination which is their destination. Everything in the end turns to God, and so no discrepancy prevails between the professors of the two systems.

Thus it is recorded that when Abu Said Abul Khair, the leader of the school of inspiration and introspection, the most eminent of the exalted people, the abstruse seer into divine secrets, chanced to associate with Shaikh Abu Ali Seena, the greatest of modern philosophers—may God purify their souls — and when they finally separated, one said, "All that he sees I know," and the other, "All that he knows I see." The validity of this school of inspiration and introspection has never been denied by any philosopher, rather affirmed by all. Thus Aristotle says, "These universal truths are like a ladder leading to the desired ranks, he who longs to acquire them must first create in him another nature (i. e. insight for mystic inspirations)." Similarly Plato the natural divine declares, "Thousands of propositions I have been convinced of which I cannot prove by reasoning." Again Sheikh Abu Ali says in his Mukamat-ul-Arafin, "He that loves to know the device whereby to approach Him must patiently and gradually enter among men of inspiration and introspection, rather than among men of knowledge and reasoning, men who enter into divine presence and not those who listen to (tales of) traces leading to Him." Shaikh Shahab-ud-Din Maktul, the sage divine who revived the customs of ancient philosophers, writes in his book called the Talwihat (i. e. hints), "In the contemplative trance, which according to the technology of this school is called the abstraction, I beheld Aristotle, and learnt from him some niceties relating to the nature of perception, which is among the profound problems of philosophy. After this he began praising his master Plato and indulged in an hyperbolic

exaggeration about his worth. I then asked him if, from among the modern philosophers, there had been any one who had attained to his position. To this he answered, no, nor even to a seventy thousandth part of his excellence. Then I related to him the names of some of the philosophers of Islam, but he paid heed to none of them. I then mentioned some of those men who belong to the school of intuition and inspiration, such as Junaid of Baghdad, Abu Yazid of Bostom and Sahl bin Abdullah Tustari. These, he said, are the true philosophers." But the course followed by this school is beset with many perils and innumerable dangers, for the traveller in the wilderness of investigatian is amazed and led astray by dangers of doubts, vortices of delusions, false allurements and wicked fancies. The worst of all the allurements is that at the slight appearence (of light into his mind), *like the mirage of the sandy deserts which the thirsty man takes for water*, he deviates from the right path and gives up his pursuit, *but when he approaches there he finds nothing thereat*, and so realising the truth, repentance and grief is all that he reaps.

Quartet.

This sandy desert desolate,
Has brink of water for away;
Beware lest demon of the waste
May lead them by mirage astray.

And,

My friend the way to meadow is
By highway men beset;
And few shall lead them in this waste
This meadow e'er to get.

In a like manner a preceptor of this school, by which is meant a perfect instructor, is rarely to be met with, and even when met with his recognition is impossible or extremely difficult, because human perfections are recognised only by him

who is possessed of them, just as a jewel is valued only by a jeweller.

Couplets.

The phenix joys and lapwing's woes
He understands their tongue who knows.

The generality of men are led astray by guilded looks and false appearences.

Quartet.

Against a ruby true
A coral shell they set;
And buy with sterling gold
A pebble black as jet.

At times, too, it happens that a beginner, charmed by the false exterior, wastes the cash of his life in the service of a worthless man mistaking him for a perfect one, and thus ruins his prospects both here and hereafter: God save us from ignorance and delusion. Hence it is that most of the spiritual preceptors begin giving instructions to men according to the system prevailing with the observative school; because such a course is essential even in the system of self-purification, since in case of complete unacquaintance with the knowledge of the ritual, the votary cannot safely avoid falling into the vortex of excess and defficiency, or offending against religion and reason. In his ignorance of the limits of equipoise, there is a likelihood of his adopting a course of too austere practices, which may lead to the wrecking of his constitution and the derangement of his capacity. Consequently his holiness, the guide of both the worlds along the path of rectitude—may peace and benedictions be upon him and his descendants—declares,—"Never will God befriend the ignorant" and again, "Two persons broke my back, the ignorant in his devotions and the learned in his impiety."

REVIEW

As it has been established that the demonstration of man's vice-regency, which is the end of his creation, is connected and linked with knowledge and practice, so the knowledge which helps to demonstrate the nature of this august privilege as well as the rules of procedure for its acquisition, may be considered the most important and most beneficial of all. This is practical wisdom, which the philosophers have termed the science of mental cures; because acquaintance therewith enables us to keep up the natural equipoise in a perfect mind, which corresponds to the maintenance of health in a body. By the same again imperfect minds may be restored to their equipoise, and this may be likened to the purging of disease from the bodies, because bad qualities are infirmities of the mind.

Of the extreme importance and usefulness of this science, the detailed exposition is this. The eminence of every science lies either in the dignity of its subject, or in the sublimity of its object and the benefit accruing therefrom, or in the soundness of proof and argument; and in all these three aspects this science is particularly distinguished for its peculiar properties. Its subject is that aspect of the human mind which deals with actions that emanate from it under the guidance of design and will, whether they be good and commendable, or bad and condemnable. The eminence of human mind is clear from the tenour of foregoing observations. The object of this subject is the perfecting of this noble jewel. Now as to benefit what can be greater than that by means of this the human mind is elevated from the position of animals and beasts of prey, or lower than they, to a rank loftier than the angels. It is for this reason that some of the eminent men have termed it the elixir; because by virtue of this the vilest thing in the creation, which an imperfact man is, may be raised to the

position of being the noblest of the creatures known. It is on account of this that the ancient sages, who had derived the light of wisdom from the lamp of prophethood, had directed aspirants after eminence to start with the study of the science of moral culture; then with logic or mathematics; then with physics; and last of all with theology. But Hakim Abu Ali Muskavi has placed mathematics before logic, and this course is decidedly preferable; because practice in mathematics makes the mind enured to certainty, invests it with the faculty of perseverance and stability, and so it becomes its rule of conduct to observe distinctions between false and real investigation, between superficiality and profundity. Most of those persons who are engrossed in the study of logic, without in the first instance having applied themselves to some branch of mathematics, are noted for the possession of habits contracy to these. They, rather, take noise and disputation for proficiency, and consider the introduction of a misunderstanding, or the creation of a doubt, as the height of investigation. It was solely on account of this that Plato had it inscribed on the door of his house, "He who does not know mathematics should not enter my house." In short, the precedence of moral culture over all other sciences is established and agreed to unanimously.

The Physician Hippocrates has averred, "A body that is not free from morbid dispositions the more you nourish it the greater it aggravates the disease and the cause thereof, and this may lead to the indication of similar condition prevailing in the mind, which unless purged of vicious dispositions experiences aggravation in depravity by receiving education in sciences of wisdom; for it is thereby equipped with the material of vanity and arrogance and thus empowered to tease the good and dispute with the notable divines." The reason why so many students are held back in the acquisition of knowledge and are lost in ignorance and immorality is entirely due to fact that they act not upon the holy precept,—"Enter the house by the

doors thereof",—and endeavour not in the outset to cultivate their morals. Having heard that knowledge releases a man from the bond of conformity, and raises him to the rank of investigation, and so failing to comprehend the real significance thereof, they entertain a false notion, that knowledge is the cause of delivering them from the bonds of the laws of the scripture and of the precepts of the prophet. Blindly following the calls of passions and propensities of nature, and without instituting adequate enquiries into the matter, they divest themselves of the shackles of the canons of the church, which serve as ornaments to the wayfarers of moral culture, and like beasts of burden fall to drink and fodder with unbridled freedom; and like beasts of prey bite with the teeth of tongue at the reputation of their contemporaries, and honour of their predecessors, who are their spritual ancestors and whose achievements deserve to be gratefully acknowledged by aspirants after perfection. They, then, renounce their early blind faith based on hearsay, which, according to the saying,—"Simpleness is closer to salvation than a warped intellect",—is a mode of salvation; and without having their actions directed to an end, '*like him whom demons have deluded on earth*, they remain in perplexity, *wavering on the fence, belonging neither to these nor to those.* It is in consequence of these people that wisdom, which is a sacred production of God and the well-spring of the waters of life, and is repeatedly mentioned in various places both in the scripture and the precepts as deserving our praise and gratitude, is subjected, through the depraved disposition of these miscreants who may be rightly described according to the

Hemistich.

The few bad men who disgrace all the good,

to the ridicule of all the people : *God deliver us and all the faithful from excesses, and all other lapses in belief, work and act; there is no power to refrain from sins and to*

advance towards virtues but it comes from God, nor is success due to us but through his help.

CLARIFICATION OF DOUBT

There is a certain doubt which may arise to obstruct the mental vision of aspirants to knowledge, and prevent them from discerning the charms of the houri of holiness and of the bride of purity (pertaining to the subject dealt above). This doubt it is therefore proper to examine and endeavour to clarify and remove. It may be stated like this : the utility of this art may be realised only in case the human disposition is susceptible of change or alteration, a thing which does not seem to be so, rather its contrary looks more consonant to reason; and from the saying of the prophet— who, according to the holy text, "Does not say anything under the influeuce of his personal desire"—which runs to the effect, "If you hear that a mountain has changed its place believe it, but if you hear that a man has changed his disposition believe it not, for he shall soon revert to his original disposition as it was created," it may be emphatically deduced that change in disposition is an absolute impossibility. Again, according also to the principles of science, disposition follows temperament and the latter is not liable to change. If anyone was to refute the impossibility of alteration of temperament on account of difference in several phases of temperament noticeable in any individual during every year, nay, every instant, my reply to it is that every individual has a latitude of temperament intermediary between the two determinate extremes of excess and deficiency pertaining to every one of the four humors. If a disposition reflects all the degrees of the temperamental latitude, so that a change therein would invariably bring about a change in the personal temperament of that individual, without which his existance is impossible to be sustained, such a disposition will baffle all attempts to alter it, for,

(Hemistich.)

A negro's skin no washing maketh white.

It is therefore, recorded in the precepts of the holy prophet, peace and benedictions be upon him, "Men are the mines like the mines of gold and silver; those of you who were noble in the state of ignorance will be noble in the state of Islam as they learn wisdom." This shows that the root-cause of virtue is the purity of origin and the excellence of nature; and that striving after perfection in the face of coarseness of origin and meanness of nature is like attempting to burnish glass into a ruby or emerald, or to polish iron into silver or gold, which indeed is absurd.

Quartet.

> What cup of Jam was made of, he
> From diff'rent mine did earn.
> But thou dost vain expect its like
> The potter's wheel to turn.

This is the statement of the doubt in its detailed aspect, and to clarify it a prefactory note seems urgently needed. The same, therefore, runs to the effect that disposition is a mental attribute occasioning facility in the occurrence of an action unassisted by thought or reflection; and that attribute is a quality ingrained in the mind. We have read in connection with the observative science, that a mental quality, if quick to dissolve, is termed state, and if slow to dissolve, is named attribute. Now disposition existing in mind is caused by two things viz., character and habit. As to character; a man's temperament as originally made may be of such a nature as to contain an aptitude for a particular quality in excess of all others, so that with the slightest occasion he is placed in possession of that quality. For example, a dry-hot temperament has aptitude for anger; a moist-hot for lust; a moist-cold for forgetfulness and a dry-cold for dullness; the same being comprehensively explained in books dealing with natural philosophy and medicine. As to habit; a man in the first instance does an act under the influence of volition, which then being repeatedly practised

makes the mind used and accustomed to it, so that the same is afterwards performed with ease and without reflection, and so a disposition is made for the time being. Some of the philosophers hold that all dispositions are characteristic, being constituted by character and so unchangeable as it has been fully explained in the statement of the doubt. Others, however, think that some of the dispositions are constituted by character and so are unchangeable, while others are constituted by habit and so are changeable. There are still others who consider that there is no disposition which may be either characteristic or otherwise, but that the mind is so constituted as to have natural aptitude for both kinds of contrary actions, the one it does with ease when it is agreeable to temperament, and the other with difficulty when it is repugnant to temperament. Others there are who hold that men are originally constituted to be good, but through constant indulgence in passions and low desires and by levity of nature acquire evil qualities and become wicked. Some of the ancient sages assert in contradiction to this that man in his original constitution has a vicious temperament, and his mind in its essence has light blended with darkness. In his nature, therefore, he has the evil ingrained, and the good he only adopts through instruction and discipline, provided the evil in him does not abound and the dark does not predominate over the element of light. Galen is of opinion that some are by nature good, some bad and some capable of both; and in support of this view of his he states to the effect that in case all men were by nature good, and evil was only an accident, it will naturally follow that they derive this evil either from themselves or from others. In the former ease they must possess a power compelling evil and so they can not be constitutionally good: and this is against assumption. If they, however, possess in them both a power for good and a power for evil, and the latter predominates, still the same contradiction will follow. In the latter case

where the evil is borrowed from others, the same repugnance shall ensue, because the others shall then be bad by nature. Therefore all men can not be good by nature. Exactly the same argument he applies to refute the other proposition that all men are bad by nature. Disproving both the propositions he proceeds to say on the basis of his observation, which is also a common experience, that character of some men compels them to be good, and they can by no means deviate from this course; such men are few; and character of others compels them to be bad, and they can in no way admit the good; and these are many. The rest are indifferent, who grow good in the society of the good, and bad in the company of the bad. This is the argument of Galen as quoted in the Akhlaq-i-Nasri, and its unsoundness is apparent to an intelligent mind; because according to the principles of natural science there is no beginning assignable to mankind from the point of view of time, and hence (in the first division) the incidence of evil in every individual might be from others, and this process may go on without reaching anyone individual who may be regarded bad in his own nature: for in matters like these the perpetuity of causation is not denied rather admitted by natural philosophers to be a reality. In the second division also, there is every likelihood of the incidence of good to be derivable from others in exactly the same manner.

Sheikh Abu Ali writes in Shafa that it is more akin to truth that owing to elementary convulsions taking place at the great conjunction of planets, or to the coincidence, or a near approach to that, of the zones if they may happen, or to the interalliance of the Zenith and the Nadir etc., some regions of the earth, capable of being populated or inhabited by living creatures (i. e. parts contignous to the equator upto the frigid zones) get immersed in water, and consequently the earth is divided into two parts, one immersed in sea, and the other above it which is uninhabitable, being excessively distant

from the Equator. By such a crisis animals and vegitables are destroyed which afterwards come into being by spontaneous production and not by generation. There is no argument prohibiting the occurrence of spontaneous production; because it is a matter of common experience that in a diversity of animal species they originate both spontaneously as well as by generation; for example, earth-worms are produced from human hairs, scorpions from figs and certain hill-grasses, field-mice from earth-clods and frogs from rain. Nor does it follow from the non-production of other species spontaneously for a long interval of time, that it should not take place at all; for such an occurrence may depend upon a certain juncture repeating itself after long intervals. The probability is that such universal crisis might have been occurring to the world after long intervals, and that such a one may be the great resurrection. Nay, as succession and generation are allied to voluntary acts (such as cohabitation) which, as such, need not necessarily happen, we must perforce presume the spontaneous production of a man, so that interruption of human species may not take place; because it is not absolutely certain that every individual will have issue, nor the one presumed. After this he goes on to say, that if anyone were to ponder over the basic principles of arts and crafts, he will realise that all of them are human productions invented by the reflection of a particular person. The proof of their innovation lies in their being gradually improved, and this quality of theirs proves the recommencement of human race after the cessation of succession by generation; because many of those arts are of such a nature that no man could live without them, unless he was specially invested with a celestial quality or divine inspiration, which is beyond the ordinary routine of human life. From this it follows that the man who had invented them had, with respect to his own constitution, been independent of them and must have produced those

inventions for the benefit of his fellow beings. So far is the statement of Sheikh Abu Ali. The view advocated by Galen finds a strong support in this, which also possesses obvious signs of contradiction and contains an ample scope for objection and doubt.

The modern philosophers have adopted the view that no disposition is either constituent of character or otherwise; because every disposition admits of change (minor premise) and that which admits of change is not characteristic (major premise) it follows no disposition is characteristic (conclusion). The proof of the minor premise is that we openly observe men acquiring virtues and vices in the company and society of the good and the bad respectively. A continuous study of the conditions of children, particularly those who are kidnapped from place to place, will show that discipline exercises immense influence on them, and that consistent with their natural aptitude, with ease or labour, they adopt the dispositions of those about them. If dipositions were not liable to change, the faculty of discrimination and reflection would be useless, discipline and punishment ineffective, and the laws of religion, substantive and adjective, nugatory. The divine Aristotle says that, by discipline and instruction, the bad may become good. (as to proof of the major premise) that what is characteristic is not changeable is evident, because it is an admitted fact that nothing can alter the character of water in such a way that on the removal of obstacle it tends not downwards; nor the character of fire can be reversed. The proposition being self-evident, these illustrations were adduced simply to warn the ignorant.

The argument as set forth above is advanced in the Akhlaq-i-Nasari (in proof of the major premise), and those adept in the observative science know that even this is presumptive because the objector may say that just as some

of the dispositions are observed in experience to be susceptible of change, so there are others which do not admit of least change in others, and especially those belonging to the observative faculty, such as acuteness, retention and facility of understanding, and the like. It is a matter of common experience that some men there are who achieve nothing in respect of them howsoever hard they work for them, as it is to be seen in some students of our own time. On the basis of this argument alone therefore how can it be invariably claimed that no disposition is characteristic and that all dispositions are susceptible of change. Anyhow to admit it invariably is out of the question and to admit it partially would not help the assumption. Again to assert that it is self-evident is arbitrary, and to say that illustrations are only adduced to warn the ignorant is also questionable. Further to hold that the faculty of discrimination would be useless, discipline and punishment ineffective and the laws of religion nugatory, in case no disposition is capable of change, would be equivalent to assert that the science of medicine is useless if every disease does not admit of cure, which is absurd beyond all doubt. In short the conclusion is that the bad may become good by discipline and punishment as Aristotle has affirmed. Although this assertion does not admit of universal application, yet instruction and punishment being repeatedly exercised would produce some (good) effect. If the evil is not completely eradicated thereby surely it is greatly reduced. From this it follows that inorder to prove the usefulness of this science it is not necessary to claim that all dispositions are capable of change, but that among mankind in general there is ample aptitude for accepting instruction; just as in the science of medicine the quality to resist, if there be any, must be in rare dispositions and rare persons, and even to them the benefit of this science is evident in diminishing the amount of evil. Therefore in no case does it involve the

suspension of punishment or the abrogation of religious laws; because the ineffectiveness of a cure to one particular disease or one particular person does not involve the discredit of the science of medicine in general. If in consequence of this argument it is asserted that there is no ground for each and every individual to be compelled to change his vicious disposition: because it may be possible for such a disposition to be incapable of change so far as that particular individual is concerned; my reply to it is that as resistance to change in disposition is difficult to ascertain it is in consonance with the dictates of reason and religion to exert for its amendment. Surely in the words, symbolic of truth, of the leader of men—peace and benediction be upon him and his descendants—there is a hint to this effect when he says, "Strive ye; for every one has got facility to do that for which he is created."

It is apparent from this discussion that the observations of some of the writers in this science are based on an assumption. In another place this will be more clearly stated together with an apology for allowing such assumptions to creep in, if so wills the Almighty, on whom rests all protection and all help.



LAMI' I.

On The Culture Of Morals.

This Contains Ten Lami'hs.

LAMI'H. I

On The Description Of Virtues

IT is to be stated that philosophical researches into the domain of Psychology have established that human mind has two powers; the power of perception and the power of incitement, and each of these in turn has two branches. As to the power of perception; its first branch is the observative intellect which receives impressions of ideas of knowledge from the celestial sources. The second branch thereof is the active intellect, which by means of thought and reflection supplies a remote cause of motion to the body in some aspects of actions. On account of its connection with the powers of ire and desire, this branch of intellect causes the occurrence of many states conducive to action or impact, such as shame, laughter and crying. By reason of the operation of thought and imagination it produces ideas and arts in their partial state, and in its relation with the observative intellect and by their inter-alliance, it originates general ideas relating to actions, such as beauty of truth and abnoxiousness of untruth, and the like. As to the incitive power, this also has got two branches, the first is the power of ire which through its over-powering force leads to the avoidance of what is incongenial; and the second is the power of desire which is the source of acquiring what is congenial.

The first power (i. e. of perception) must have dominion over all the powers of the body, so that in no way may it be affected by them, rather they must all remain vanquished and

subdued to its authority, discharging every one of them the particular function assigned to it thereby. By their co-ordination with, and subordination to, its imperious influence the affairs of man's internal kingdom are set in order, none of the physical powers therefore must undertake to do a thing without its order or chaos will ensue. When every one of these powers discharges its own particular function in accordance with the dictates of judgment, then from the culture of the observative intellect—the first branch of the perceptive power—is obtained wisdom; from the culture of the active intellect—the second branch of the same—is obtained equity; from the culture of the power of anger, courage; and from the culture of the power of desire, temperance.

From the above dissertation it follows that equity is the perfection of the active intellect. Some, however, have distributed these powers differently, holding that human mind has three distinct powers, under the respective influence whereof distinct effects emanate therefrom in agreement with volition; for as one of them prevails over the other the same is either overwhelmed or destroyed altogether. The first is the rational spirit which is also called the celestial or the contented spirit; being the source of thought and judgment and ardent desire to pry into the realities of things. The second is the power of anger which is also designated as the brutal or the censurable spirit; being producive of anger and bravery, rushing into dangers and longing for domination and elevation of rank. The third is the power of desire, which is also termed the beastial or the impetuous spirit; being conducive to lust, hunger and craving for sensual pleasure in eating, drinking and sexual intercourse. Therefore mental attributes will correspond with these powers in number; for when the action of the rational spirit is on its equipoise and its desire is inclined towards the acquisition of true knowledge, from such action knowledge is obtained and, by consequence, wisdom; and when

the action of the brutal spirit is on its equipoise, and, being subordinate to the celestial spirit, it confines itself to what judgment assigns to it, from such action the virtue of forbearance is obtained and, by consequence, courage; and when the action of the beastial spirit is on its equipoise and, in obedience to intellect, it restricts itself to what judgment allots to it, from such action the virtue of temperance is obtained, and, by consequence, generosity. When these genera of virtues come into existence and mixing up together co-operate with one another, their commixture gives rise to a condition analogous to each, but comprising them all in their perfection and completeness: and this is termed the virtue of equity.

This exposition is quoted from Akhlaq-i-Nasiri, wherein previous one is also set forth in brief. To an intellegent man furnished with mental insight it is absolutely clear, that according to first exposition equity is a simple attribute; whereas according to the second exposition it is simple as well as a commixture of both. The simple however is more contiguous to the word; because the obvious meaning of equity is the equipoise of mind analogous to the equipoise of temperament, which arises from the composition, commixture and co-ordination of diverse-natured elements; and temperant according to the admitted principles of science is the name of a simple quality. In short from his expositions at this place equity is considered to be a simple quality, though in other places he has described it to be a compound one. According to the first exposition equity is the perfection of active power, while according to the second it is not confined to that, especially when it is said that the exercise of every one of the powers, whether they belong to the observative power, has connection with the active one. Again according to the second exposition the three genera of virtues are either parts of equity, or equivalent to parts, just as qualities of elements of temperament are liable to be described in either

way (i.e. either parts or equivalent to parts); though philosophers (adopting the latter view) agree to call it simple. Under the first exposition the three-fold genera of virtues constitute the basis of equity, because the perfection of active powers depends upon the subordination of every other power to it, so that each may function in equipoise. This is what equity means; and it is obvious that no quality can employ all the powers collectively on suitable occasions, in their state of equipoise, and according to the dictates of reason and expedience, unless it has the power to employ them individually to their respective functions.

A comprehensive description of the whole thing then is, that when the three-fold attributes are secured, the active intellect necessarily obtains domination over the physical powers, with the result that they all obey, and are set to work by it; whereas it remains itself unaffected by them, the same having been pointed out in the Matla'. If, then, such a power is termed the power of equity,—as the defender of the faith has termed it in his book, called Ihya-ul-Alum and 'has defined it as "equity being a state of mind and a power that controls ire and desire and guides them by the dictates of wisdom and regulates them in exertion and restraint to a conformity therewith,"—it would be a simple quality, comprising the three-fold attributes, and constituting the perfection of the active intellect. In this respect, therefore, this quality is the autocratic head, and the other powers are its servitors, as it were; for the employment of all powers, including the observative intellect, in the most expedient manner, and in confirmity with the requirements of time, quantity and quality, is entrusted to this power. In another respect, however, the observative intellect is the autocratic head, and the entire powers are its servitors; for the acme of perfection of this power lies in its quality of intuition into the essences of things, which constitutes the highest felicity. And if the term equity is applied to the

essence of three virtues (i.e. as its parts), it is a compound, and as such it may not be counted among the number of virtues; for the whole of parts is not separate from parts, as is to be inferred from the well-known principle of uniformity between the parts and the whole. Neither, therefore, does it look congenial to propriety to categorize particular vices against it (as its opposites), or certain virtues under it (as its species); because by these premises its species shall be exactly the species of the collective parts, and its opposites shall be the opposites of them; for no particular incidence whereby a distinct real genus out of the three-fold virtues may be constituted is to be discovered in it. Hence it is that Sheikh-ul-Rais, in his treatise on morals, after ascribing the term equity to the combination of three virtues, has refrained from dealing with its species or its opposites, but has, on the other hand, confined himself to the description of the species of the three virtues and their opposites; and all those species which others have mentioned under equity, he has mostly enumerated under the head of wisdom. This clearly shows that what some of the books on this science have described equity as the essence of the three virtues, and therewith have affirmed vices as permanent kinds (opposed to it and its parts), is open to question. The realities of things are best known to God.

Some of the philosophers however have objected to this division of morals, since they point out that wisdom is first divided into observative and active, and then the latter into three kinds, one of which is the science of morals, which comprises fourfold virtues, wisdom being one of them; so wisdom forms a division of itself. This objection may be easily exploded. The wisdom genus being a term for the science of the conditions of all things, and since this science is a thing in itself it may form the subject matter of discussion in the wisdom species and this in no way is open to objection;

for the wisdom species is one of the problems belonging to the wisdom genus, on account of its being a laudable faculty and how to acquire it, and so on. It is thus indispensable that the science of wisdom should form a subject matter of discussion in one of the problems of its sub-division: and so no contradiction is involved therein. Nay rather the exact analogy of it may be found in the first philosophy that deals with all things, and since the first philosophy is a thing in itself, it may rightly be the subject matter of one of its own problems. It does not at all follow from this that a thing becomes a part of itself; since the science of wisdom is a term applied either to judgments or to propositions containing judgments because of their containing them as such; and judgments or propositions, being as concepts and not as containing judgments, form the subject-matter of active wisdom. This division, therefore, would have involved some contradiction if the propositions of the science of wisdom or judgments contained therein would *ipso facto* have become the propositions or judgments contained in the propositions of the active wisdom. This decidedly is not the case here.

There is yet another reply which is to the effect, that wisdom species means the use of active intellect as it ought to, the same also being styled active wisdom; and so this difference in meaning (i.e. between wisdom-genus which means science of all things and wisdom-species as defind above) obviates discrepance pointed out in the division. This reply inevitably shows that equity does not comprise of all virtues, (since observative wisdom, as per definition above, is beyond its scope) and yet they describe it as such. The truth is that this disquisition on wisdom-species is based on assumption, and the novice in the science of morality is not laid under an obligation to undergo the labour of making investigation into the various propositions relating to this science; rather, on the other hand, it has been considered sufficient for the purpose

to call upon him to acquire such an amount of knowledge about them, as may enable him to make use of active intellect in securing his deliverance from the perils of vices; since at the very outset of his career a student of this science is directed to practise virtues. Such an investigation at this stage would therefore have invariably conduced to perplex his mind and to frustrate the ends in view. As this sort of investigation is bound to be made in other sciences of wisdom, so the novice is exempted therefrom, which is beyond his depth of mind. Some of the research scholars have dwelt at length upon this view of the matter, and even Sheikh-ul-Rais has hinted to it in his book on morals. He has enunciated the same in many places in his treatise called Shafa, that the perfection of the active intellect lies in deriving universal maxims on virtues and vices from those propositions that command the general agreement of mankind at large, and which are based on reason; and that the investigation to prove them as being so based belongs to the state of perfection of the observative intellect. God alone has the power to help, and in His hand are the reins in reality.



LAMI'H II

On The Definitions Of The Virtues.

WISDOM means knowledge of the states of things as they really belong to them, and so far as it lies in human powers to ascertain it. The things whose states and natures are such as do not depend on human power or will, the knowledge relating to them is called the 'observative wisdom', whereas those that so depend, the knowledge relating to them is termed 'practical wisdom'.

Courage is the quality of subordination of the power of anger to the soul, so that it may keep up its constancy on occasions of fear and peril without giving way to agitation, and act upon the dictates of right reason.

Temperance is the quality of obedience of the power of desire to the soul, so that it may be used in conformity to the dictates of intellect, and may thereby evince signs of release and liberty from the bondage of servitude to physical desires and of submissiveness to their manifold impulses; for it is said

Verses.

Lest thou mayst have to serve thy slave
Thou must be on thy guard,
For all this world's thy wretched slave
And thou its Mighty Lord.

Equity is the co-ordination of all the powers and their obedience to the discriminative faculty, so that divergence of desires and conflict of powers may not throw their owner into the vortex of dismay; rather he may show clear manifestations of giving and taking what is due. This definition of equity has already been much discussed.

It is, however, pointed out that until these virtues affect others the owner thereof cannot be held entitled to any commendation. It is hence that a man possessed of the quality of spending, and that too on appropriate occasions, so long as others are not affected thereby, may be called expensive rather than bountiful, a person gifted with the faculty of resentive power in a similar predicament may be styled zealous rather than courageous; and an owner of a refined intellect may be designated clever rather than wise. But when his actions transmit their effects to others, they create in them hopes and fears whereby his glory and awe are ingrained in their hearts, and then it becomes incumbent on their sense of propriety to praise him. Wherever in this passage we have declared a person entitled to praise we have meant thereby that reason compels us to praise him; and it is obvious that reason cannot so dictate upon others unless there is a feeling of hope or fear in their minds. For howsoever richly endowed one may be with manifold virtues, unless one expects to be benefited, or apprehends to be injured, by him reason cannot impose it on him to enter upon his praise; whereas in the case of either of two it may consider it not only commendable but even obligatory, according to the measure of hope and fear, to approach him praisingly for the attainment of a benefit or the avoidance of an injury. God is the best resort for hope and fear.



LAMFH III

On The Species Of The Virtues.

THERE are many species under each of the four genera, but the most conspicuous of them only will be described and set forth here.

As to wisdom. Innumerable are the species that fall under wisdom, but seven of them marked for their celebrity are:—Acuteness, quickness of intellect, clearness of understanding, facility of acquirement, precision of discrimination, retention and recollection.

Acuteness is the quality of quickness in deducing required ends and facility in evolving conclusions from premises; and the acquisition thereof depends upon an excessive practice in following premises out.

Quickness of intellect is the quality of quickly passing from the relative to the co-relative. The difference between these two qualities lies in this that in the former the quickness relates to the process of reasoning, while in the later no such process is involved at all, as for example in passing from the speculatively relative terms to their co-relatives or from a given proposition to its converse or reverse.

Clearness of understanding is the quality of competence to deduce a required conclusion without much labour or agitation.

Facility of acquirement is the quality of devoting complete attention to the objects in view, so that mastery over them may be attained readily without any hinderance from varied reflections.

Precision of discrimination means that in discussion and

exposition about every thing one has to keep his eye to the appropriate limits thereof, so as neither to ignore a necessary point nor to labour on an irrelevant matter.

(6) Retention is the capacity for preserving intact all the ideas formed by intellect or received through senses.

(7) Recollection is the quality of reproducing things retained, whenever desired and without exertion.

As to Courage. The species under it are eleven: magnanimity, collectedness, loftiness of purpose, firmness, coolness, stateliness, boldness, endurance, condescension, zeal, mercy.

(1) Magnanimity is the quality of mind being indifferent to elevation or degradation, inattentive to affluence or adversity, unaffected by praise or censure, wealth or want, and, in vicissitudes of fortune, impervious to change or alteration, grief or sorrow. This quality is so noble that its heights are hardly ascended but by those adept in the art of traversing the path of search after truth and its summits seldom scaled but by the choicest of the accomplished. Therefore, there is a saying of the prominant theosophical divines—May God purify their souls—"The last foible to depart from the heads of the righteous is the love of position; and pleasure of destitution is enjoyed by no person to whom praise and blame do not stand on the same level."

(2) Collectedness is the firm reliance of mind on its own steadiness, so as neither to give way to impatience nor to show symptoms of nervousness, on the occasions of perils and dangers.

(3) Loftiness of purpose is this, that in its pursuits of real good spiritual perfection, the soul should contemptuously disregard wordly benefits and banes; lest it may rejoice or grieve at its acquisition or loss, rather this indifference must go to the length of dreading not even death. Accordingly some

of the most advanced aspirants after moral virtues have declared that they are so mad in their thirst for death that they consider the saying—"Death is a present from God to the faithful"—applicable to their predicament.

Quartet.

> I do not fear the fatal end,
> "That half" than "this" I love much more;
> This life to me my God did lend,
> Which as falls due I will restore.

Couplet.

> This life to Hafiz lent by friend's unbounded grace,
> I will return no sooner than I see his face.

Firmness is the power to resist troubles and trials, so that they may not over-affect our minds or occasion a distress beyond the measure of cause.

Coolness is a composure whereby a person is never suddenly, rather not at all, overcome by anger.

Stateliness is this, that in enmities or hostilities, which may necessarily have to be entered into for the protection of the honour of faith, or nation, or the dignity of self or family, no laxity is evinced.

Boldness is a longing of the soul for undertaking great enterprises, with a view to storing up a good report and large reward.

Endurance is the quality to bear pains in the exercise of bodily organs for the attainment of commendable virtues and loveable habits.

Condescention lies in assuming no superiority over those holding a lower position in life. The fundamental principle whereby this quality may be attained is to remember that there is a fellowship existing among human individuals in

matters of bodily formation, signs of weakness and want, and attributes of helplessness and dependance, and that all this is due to that original unity and natural kinship which, the holy texts:— "O ye men! fear the Lord who created ye of one being," and "He created you and shall raise you as one being"— so clearly show as to draw the veil of concealment from the face of reality.

Zeal is to observe no slackness in the protection of faith and honour, and to hold it obligatory in these matters to extend exertions to their furthest limits. The Prophet has said— "Indeed God is jealous and it is on account of His jealousy that He has interdicted sin"—and "Of course Saad is jealous, but I am more jealous than Saad and God still more jealous than I."

Mercy is the quality of being affected by witnessing the afflictions of his fellow beings, but without evincing their perterbations.

As to temperance. The species under this genus are twelve.

Shame is the withholding of soul from committing an odious act the moment it becomes aware of it, so that it may avoid deserving a censure. This is among the dicta of the Prophet that "shame is the embodiment of goodness."

Affability is the submission of the soul to anything that may arise out of good acts.

Righteousness is the excessive devotion of the soul to the attainment of its own perfection.

Conciliatoriness is the attitude of forbearance in the conflict of opposite opinions and the multitude of diverse desires.

Continence is the steadiness of the soul on the occasion of the excitement of passions of lust.

Patience is the resistence of the soul to its own desires so that it may not indulge in odious pleasures. God says. "He that dreads to stand his trial before God and interdicts his soul from pleasures verily paradise shall be his abode". Some have divided this virtue into two kinds, one being patience in disappointed desires, and the other being patience under trials. The second division relates to power of resentment. The ornament of patience adorns the garland of prophethood and fortitude; for the Almighty, whose words are glorious, exhorts him, who is the perfector of moral virtues, and the guide along the paths of love and felicity, to be patient even as other prophets of resolute determinations were patient, i. e. to make it his habit to act in accordance with the doings of other prophets, who were God's favourites and were honoured by Him with the robes of selection and distinction, in matters of enduring afflictions and withstanding adversities. Among the most reputed precepts of the Prophet are, "patience, is the key of bliss" and "Gods' help goes with patience." It was recorded in the "Sahifa-i-Sugra," which the sages of Persia used to suspend in their sanctuaries and temples, in like manner as magnet naturally attracts iron, victory spontaniously loves patience.

Contentment is the restriction of the soul in food, drink and raiment etc., and its limitation to the measure of strict necessity, and this however should be actuated by contempt of these things, rather than by desire of storing up wealth; since the latter is miserliness, and so condemned by reason and religion, while contrary to it the former is marked with the height of approbation. Thus it is contained in the dicta of the true and the tried (i. e. the Prophet), "verily contentment is a treasure that never exhausts."

Sedateness is the composure of the soul and its avoidance of undue haste. Thus the Prophet has said, "Haste is from

the devil and delay from God." In the laws of the institute promulgated by the prince of mankind, such a stress is laid on the interdiction of haste that Imam Maverdy, who is one of the great doctors of the faith, and the trusted divines of the religion, has explicitly explained that even a person may apprehend losing the chance of participation in the friday congregational prayers, he is not to hurry in his walk, nor seek to deviate from the path of steadiness and propriety.

9. Piety is the servitude of the soul to good deeds and approved actions. God has said, "None are his friends but those who are pious."

10. Regularisation is a quality of the soul to judge and estimate matters according to its capacity and with reference to its expedience.

11. Integrity is the quality of acquiring property by good and proper avocations, and spending it on legitimate purposes, interdicting indulgence in odious occupations and spending in vicious pursuits.

12. Liberality is the quality of boldness in disbursement of wealth so as to pay the amount in hand to the deserving according to the measure of their needs. It is contained in the aphorisms of the Prophet, "God has declared that He chose the religion of Islam for its liberality, and that nothing but liberality and good conduct can set it right, so embellish your religion with both of them." There is a yet another saying, "The first thing to be placed in the scale of virtues on the day of reckoning shall be good conduct and liberality." And again, said he, "When God created the true faith, it prayed to Him to strengthen it, and He strengthened it with good conduct and liberality: and when He created infidelity it likewise prayed to Him to strengthen it, and He strengthened it with miserliness and ill-temper." Imam Ghazali has related that, when a band of prisoners belonging to the tribe of

Untar were brought into the presence of the Prophet, he ordered all but one to be slain, upon this, Ali the Commander of the faithful, remarked, "since God is one, His faith is one, and their offence is one and the same; on what principle then has one of them been exempted from decapitation. He replied "Gabriel came down and told me to kill all and to spare him; because he was liberal and his liberality was liked by God." It is reported that God inspired to Moses to spare the life of Samiry as he was liberal. It is recorded in the precepts of the prophet, "Verily Paradise is the abode of the liberals."

There are many divisions under liberality and for the particulars thereof one has to study more compendious volumes than the present one. It must be borne in mind that liberality usually follows courage, for when the soul becomes competent to endure dangers and persevere in perils involving fears of death, the laying down of life itself does not count for much in his eye, and consequently the demunition or destruction of property can not enter into his serious regard. It would really be anamolous if it happens otherwise. Courage however does not usually follow liberality, though it is generally more closely connected to it than to other virtues.

As to equity. The species falling under this genus are also twelve: friendship, union, faithfulness, compassion, brotherhood, recompense, good partnership, fair dealing, cordiality, submission, resignation and devotion.

Friendship is a term for true comradeship and the sign of truth in affection lies in avoiding duality in matters where such avoidance is permissible according to law and reason, and consolidating the bond of unity to such a degree as to dislike for his friend what he dislikes for himself, and to wish for his friend what he wishes for himself. There is a saying of the refuge of prophethood pointing to the same effect and

runs like this, "None of you may be reckoned a true believer till he wishes for his brother (in faith) what he wishes for himself."

2\. Union is when the opinions and convictions of a class of people blend together and agree on mutual co-operation.

3\. Faithfulness is that deviation from the course of compassionate sympathy should not be allowed; though some have explained it by performance of promises and discharge of obligations.

4\. Compassion is to be moved and affected by anything unpleasant that befalls another and to set one's endeavour on removing it. For to men of reason and masters of perception it is evident and established that, all atoms of the creation, being endowed with existence from one source of real unity, and all objects of the creation sucking the milk of discipline from the breasts of divine guidance, have got equal status and stand on the same level; and especially so are the individuals of the human race among whom according to the plain passages of the holy book, the bond of spiritual unity is secured and strengthened and the tie of mental affinity is lightened and affirmed.

Verses.

> All men are one another's limbs
> As from one source their births obtain,
> The rest may never rest enjoy,
> When one of them be put to pain.
> As callous art to others' pain
> Thou mayest not to men pertain.

Compassion however may vary in grades and degrees. It is related about Sheikh Shibly, may God purity his soul, that marks of a stick wherewith he beat an animal used to appear on his limbs. Although the secret intent of this

statement shall ever remain a sealed book to those, who imprisoned in the narrow cells of prejudiced habits and customs, can never penetrate to the original essence of things, nor look at the beauty of reality; and who extracting desired objects from mere words wherein stories in books of everday use are couched, store them up in vessels of their own fancy and prejudice, and never consider it right to go beyond the ordinary sense of the words of the authors ; yet to those vigilant seekers, whose sight of penetration has not been dulled by the granules of blind faith, and whose eyes of discrimination has not been obscured by the dust of deception practised by deliberate crooks and of chicanery exercised by the benighted, it may be quite plain that fancy affects natural functions. For instance the idea of tartness sets the teeth on edge; and walking on the top of a high wall overwhelms one with the fear of falling down, although walking within the same narrow space on land does not produce such sensation. The matter being thus explained no difficulty would remain to the understanding in believing the like of what is mentioned above (i.e., about Sheikh Shibly). This, however, is an inferior kind of explanation, that has been put forth here to suit the understanding of those engrossed in the science of ordinary routine: or else,

Verses.

> There is another language,
> Than this one, far above ;
> We need that different tongue of course,
> To tell the woes of love.
>
> And
>
> Much have I got to say about
> That place so bright alit,
> But here indeed the less is said
> The better sall it fit.

o Brotherhood signifies the making of one's relatives participate with him in his wealth and comforts. In like manner as

it is advisable for a man to observe this obligation in physical kinship, the same should be observed in moral kinship, which is a spiritual affinity and is called the divine kinship. The latter however is the more legitimate and obligatory of the two. Accordingly Omar, the truthful, the Commander of the faithful, has remarked, "Kinship is on account of flesh and blood, but spiritual affinity is on account of mind and soul; how great is the difference between the two.

Hemistich.

How far apart they lie the body and the soul.

Recompense is the quality to return the good done to one by its like, or rather more: and to retaliate for the evil done to him by a lesser evil.

Good partnership is to conduct the affairs in such a way as not to offend the feelings of his co-partners, so far as it may be practicable and in accordance with the canons of equity.

Fair-dealing is to discharge the rights of others and to keep oneself free from the blame of favour-showing or reproach.

Cordiality is to seek the friendship of one's equals or elders by means of good words, gifts, favours and similar other things which may attract regard.

Submission is to agree to, and willingly abide by, (though repugant to his sence) the commands of God, the laws of the institute, the rules of the faith, and their like, such as the canons laid by the religious elders and the spiritual divines. The Lord of Lords in his book, symbolic of miracles, has most emphatically declared submission to be the pivot of true faith; as when (addressing the Prophet) He says "No thy Lord is the witness to it that they are not true believers, till they make thee judge in the dispute that arises between them, and then most submissively accept the decree that thou passest, without feeling the least mental contraction thereat."

توکل ۱۱ Resignation is that, in matters beyond the power or control of man, and wherein human ingenuity is helpless to think out a divice for action, one should refrain from wishing for an increase or decrease, despatch or delay; but entrusting them to the best of all trustees (i.e., God) should forsake all unavailing thoughts.

Couplet.

> Contented be with what thou hast
> (Don't hanker after more),
> And smooth thy brow; for on our choice
> For e'er is closed the door.

It is a saying from the supreme head of men of perfection, that he who, on emerging from his house, cites this prayer the munificent Almighty shall grant to him from His in-exhaustible treasure, immensity in his subsistance. "Let there be in thy name, thy blessings on my soul, my affects and my faith. O God make me content with thy decree, and bless me in what thou hast destined for me: until I wish no despatch in what thou hast delayed, nor delay in what thou hast expedited; for all things are in thy power". The intelligent reader may know that the object of this prayer is to ask for the gift of resignation and submission to the decrees issued by Divine providence. We should conform our will to the will of God, and thoroughly clear the cells of our hearts of all promptings of passion and desire, so that peace of the Supreme as composure of the Infinite may descend upon our hearts; then will happen the events according to our wills, and all things transpire in the order of our wishes.

عبادت - ۱۲ Devotion is that one cultivates the quality to respect and adore the true Originator (who, without any previous merit of his therefor, brought him forth by His grace and bounty from the void of nothingness to the arena of existence and conferred on him limitless blessings from His treasure of Divine bounties)

and those nearest to His presence,—such as, angels, prophets, their companions and followers, saints and inspired sages,—to obey Divine laws, and to adhere to the canons of the Church; and to make self-restraint and abstention from sin, which give perfection to devotion, the external and internal symbols of his conduct. The particulars of devotion may be found only in the laws of the institutes. As science of wisdom deals with things which are capable of being mastered by the solitary intellect, and particulars of laws of the institutes being beyond the ambit of intellect, so the utmost hold of intellect on such matters is only by way of abridgement; because without the light of revelation one cannot find access to the hidden recesses of religious mystery. It follows therefore that laws of Divine jurisprudence come within the active wisdom only in their general aspect, whereas their details fall beyond it.

The above are the species of cardinal virtues, but those produced by the commixture of some with others, are innumerable. Philosophers say that in like manner as temperaments vary in individuals, so much so that no two persons have the same temperament, morals also vary, and so no two persons can have the same manners. Aristotle says, the reason of difference in individual appearances being more marked among men than among other animals, is this that varied perceptions in different individuals induce a variety of mental states under their respective temperaments, and every mental state produces a particular expression; for the expression of the cheerful from that of the angry, and the expression of the worried from that of the contented, is quite distinct. The case, however, is quite different with the individuals of other animals, as they do not possess more than one perception of a general nature, they can not experience varied mental states and so their appearances are almost alike.

ELUCIDATION.

During the course of discussion on this part of the treatise certain assumptions, as premised at the conclusion of first Lami'h have been noted. One of them being that acuteness, quickness of intellect and the like are enumerated under the genus wisdom, whereas infact they are its causes, if wisdom were to be defined as noted above (i.e., practical wisdom); but if it is defined as an attribute whereby observative power is enabled to get acquaintance with the conditions of things, the foresaid species may rightly be enumerated thereunder. And again what has been said about the reasoning power, that when it acts in equipoise it produces knowledge and in consequence wisdom, may be explained in a like manner (i.e., as being an assumption). For all such assumptions that have crept up in the treatment of this science a general apology has already been offered.



LAMI'H IV

On The Counterfeits Of Virtues.

THE virtues having been ascertained, it should be known that corresponding to them there are some qualities, which— although they do not belong to the same genus are yet like them; consequently they conduce to deceive those who are not well versed in the science of morals. This, therefore, makes it incumbant on us to state distinction between virtues and the vices resembling them, and to discriminate between exquisite jewels and their imitations; so that seekers after the jewels of human perfections, and aspirants to the valuables of mental qualities may not be deceived, nor be charmed by the deceits of the impostors and the tricks of the pretenders to purchase tinsels for pearls and rubies.

As to the virtue of wisdom. There is a class of persons who memorise some positions of sciences, and advance nice points and arguments dextrously picked up, in such a way that people lacking in true insight and enlightened sagacity wonder at their extreme goodness, and bear testimony to the immensity of their wisdom; whereas in reality there is not a single position that they are certain and secure about, nor do they have it deep-rooted in their mind. Their condition in resembling the learned and the wise, is like that of certain animals, such as monkey and parrots, in mimicking the acts and words of men, or of infants in copying the adults.

Verses.

A wooden serpent does not own a fang
To cause his foeman's bane,
Nor head of antidote in head to make
His friend new life to gain.

Some there are among them who in no matter submit even to a plain truth, but in every question, clear though it be, desire to display a knowledge and wisdom which they do not possess, and cast novices into doubts by specious misleading assertions. Although on sure propositions which do not admit of doubt they have got not the least hold, yet in the highest matters (of science and wisdom) they venture to make lofty pretensions. They dress up untruth in the form of truth and paint the picture of conceit and conjecture in the shape of knowledge and certainty, and this they call research and insight. Since wisdom is the highest degree of perfection whose recognition is not to be attained to but by the wise, distinction between pretenders and philosophers therefore is too hard to be observed by most people.

As to the counterfeit of temperance. There is a class of people who in a like way discard worldly pleasures either that they may get the choicest things of the same nature that they discard, such as is done by most of the ascetics of the time, who display their austere devotion to ensnare and rope in the generality of victims of their fraud, and by this device seek to secure vicious purposes and filthy affects of the world; or because they have no acquaintance with their relish, such as dwellers in mountains and villages who live far away from cities; or on account of their over indulgence in their abundance they get fed up and digusted with them; or on account of congenital defect or a disease they may have impaired their desires; or owing to apprehension of contracting a disease or bodily trouble, or creating a scandal and incurring a censure thereon. This class is never temperate.

As to liberality. Acts of liberality emanate from persons who are not at all liberal, like a class of persons who spend their riches either to secure secular pleasures, or on account of hypocricy, or to augment wealth or position, or to avoid harm. Many again spend wealth on improper occasions, and commit

wastage in its outlay because they know neither the value of property, nor the right occasions for its application: and this mostly happens in the case of those persons who obtain money without any exertion, either from inheritance or such other source, and as such are ignorant of the labour of earning it. Wealth is arduously earned and easily spent, and the philosophers describe that the earning of it is like carrying a big stone to the summit of a hill, and the spending of it is like letting it down. How necessary money is for the conduct of secular purposes is quite apparent, but it has a great deal to do even in the budding forth of virtues, as it is recorded in the Book of Solomon (peace be on our Prophet as well on him), "Wisdom keeps waking with wealth, but goes to sleep with poverty." For, a wise when destitute of money cannot benefit people, rather himself being engrossed in the necessities of life is detained from acquiring perfection.

Verses.

Experience of my life on earth
This truth does testify,
In knowledge lies the worth of man
In wealth its worth does lie.

The earning of wealth by laudable means is very rare because noble professions are scarce, and it is extremely difficult for the gentle folk to pursue their course. Such persons are not liberal. A really liberal man is he who spends away his wealth not in furtherance of any design, but because liberality is a noble quality, the delight of which is his sole objective; and if he has any other ulterior intent it is only a secondary thing and dependant upon the first. The example of it is hinted at in the works of God.

As to courage. Actions analogous to it may emanate from persons other than the courageous; like that class of persons who enter upon dangerous conflicts and perilous undertakings for the purpose of securing wealth or position or similar other

objects, and they are actuated to this course for the love of these objects and not in pursuit of the quality of courage; or like those impostors who bear violent affliction, long confinement, nay even maiming or execution, that their name may be remembered among those belonging to their own class and following similar wicked pursuits; or like anyone who enters on such actions to avoid the reproach of his neighbours or relations; or for fear of his king, and such like things; or like a person who through sheer accidental victories becomes vain in consequence. Of these classes none are courageous, rather that man is courageous the target of whose arrow of purpose is no other than the achieving of this noble quality, and this is on the analogy of what has been explained of the other qualities. The conduct of wild beasts, as the tiger and others, though analogous to courage is distinct from it for many reasons. The first being that they rely upon their strength and superiority and are temparamentally eager to exert their strength, and hence their exertion is in obedience to their strength and power and not in obedience to courage. (Secondly) in their encounter they mostly resemble a powerful combatant, fully armed, attacking a weak and helpless being, and like of which do not fall among the doings of a courageous man. (Thirdly) again understanding which is the mainstay of this virtue, and to which all the other powers ought to be obedient and subservient, is lacking in them. The truly courageous man is he from whom acts of courage emanate in accordance with the dictates of understanding, whose real intent is based on the essence of this virtue, and who invariably dreads the commission of an odious act more than self-destruction, and who prefers honourable death to shameful self-preservation. Fire rather than shame, is proverbial.

Couplet.

In high pursuits our death we do not rue,
Who dower minds that charming bride does woo.

Although the delight of courage does not appear in the beginning, for at the outset it leads to the apprehension of destruction, yet delights and advantages thereof, subsequently manifest themselves either in this world or in the next, and especially when one's sacrifice of self occurs in the defence of religion or for the consolidation of the glorious institute. The text of the holy book, symbolic of truth, therefore corroborates this point (when it says), "Don't ye reckon those slain in the way of God as dead, nay they are living, and enjoy their provision from God." The wise know that abstention from battle does not occasion continuance of life. The faint-hearted seeks in flight the perpetuity of that which may never perpetuate, and therefore in reality he longs for an impossibility. If, however, for argument's sake it is conceded that he does secure a respite for a few days, the same sullies the springs of his pleasure and life with shame and slur for cowardice and infamy occasioned by censure and rebuke of friends and acquaintances, and consequently he may prefer the death, attended with virtue of courage, good repute and a blessed recompense, to a life marked by many an infamy and reproach.

Couplet.

A dead man's tale as thou art bound to be,
Be tale of goodness, not of infamy.

And it was for this very reason that Ali, the commander of the faithful said to his friends, "O! ye men if ye are not slain ye shall die. I swear by Him, Who holds the life of Abu Talib's son, it is easier to bear a thousand sword-cuts on one's head than, to die in bed." And again said "O! ye seekers after truth, forgetfulness is the charateristic of your progenator, wake up from the sleep of neglect, and reflect that if ye are not killed ye cannot avoid the sword of the angel of death; why then do ye dread fighting, and suffer infamy of cowardice. Dying the death of a man is preferable to dying the death of

woman, for red blood is the beauty-paint for the faces of true lovers (of God).

Verses.

> As martyr of true love in both
> The worlds shall glorious be,
> How blessed time from battlefield
> When slain they carry me.

Many are the precepts of the Prophet on the eminence of courage and the courageous, and among them one is, "Verily does God love courage, even though it may be evinced in the killing of a serpent or a scorpion." Obligatory as it is on all to respect and revere the courageous, it is particularly so on the masters of the nose-strings of kinship, the holders of the reins of monarchy, and the wayfarers along the paths of sovereignty. For it is this glorious class of people who make transactions in the market of battlefield with the dearest of valuables i.e., life, and who holding up the shields of their lives against the shafts of death, fight against the enemies of the state. It is, therefore, incumbent on the king not to grudge bestowing on them his wealth and effects, nor to censure them for a trivial fault.

Those persons who commit suicide out of fear for destitution, loss of wealth or position, or suffering afflictions, their conduct may more appropriately be attributed to cowardice than to courage: for the courageous are patient under all vicissitudes of fortune, strong to endure atrocious sufferings, and secure against trepedation in every situation. This act, therefore, implies cowardice, want of self-control and is execrable in the eye of the institute. There are the true dicta of the Prophet in support of this statement. From all these disquisitions it appears that, temperance, liberality and courage can not be achieved in their entirety but by a person possessed of wisdom.

As to equity. Actions resembling those of the equitable may proceed from them who are not endowed with the jem of equity, either from hypocricy or for general repute, or with the intent to attract the heart of the masses so that they may thereby add to their wealth and rank. The truly equitable is he who has equilised his powers to such an extent that all his actions occur under the guidance of his judgment and in a state of equibalance. None of his powers asks in excess of what is assigned to it by judgment, nor forcibly encroaches on the functions of others. Thereafter in his dealings with mankind he observes the same normal adjustment. Every time he keeps his attention devoted to the acquisition of virtues, and to nothing else besides this, except what may follow as a consequence thereof. This however is possible only when the soul has acquired a spiritual 'character conducive to general discipline, so that all his words and actions may be graced with the jewel of equipoise and be destitute of the blemish of disorder. Other qualities also may be dealt with in a similar manner, so that distinction may be observed between a base and a current coin, a full standard and a counterfiet. The above observations clearly point out equity to be a simple quality.



LAMI'H V

On The Vices.

IT MUST be known that every one of the virtues has got a corresponding vice which is its contrariety. The genera of the virtues being four, as we have seen, the genera of the vices might also appear at first sight to be the same in number. Ignorance as opposed to wisdom; cowardice to courage; luxury to temperance and tyranny to equity. But on a deeper reflection it appears that every virtue has got its limits, which when it transgresses whether towards excess or deficiency, turns into a vice; and so the virtues are like means and the vices like extremes. Or they may be likened to a centre and a circle. The centre is a finite point although it is the farthest of all points from the circumference, and the other points all around it are infinite but nearer to the circumference on some side of it. So on this analogy there will be infinite vices corresponding to each virtue. In a like manner as keeping to path of virtue resembles moving along the straight line and deviating towards vice resembles deviating from it. It is quite plain that a straight line is the shortest line between any two points and it can not be more than one, while those that are not straight may be infinite. There can then be but one road for advancing to perfection but infinite in deviating therefrom. As it is extremely difficult to find a true mean, and when found, more difficult to keep to it, because adherence to the path of intermediary involves extreme hardship and difficulty; so his holiness who is the guide both of men and genii along the straight path has said, "The Chapter of Hud has made me old;" since there is an order in it for observing rectitude, for God says therein, "Keep to

rectitude as thou hast been ordered." It is on account of this that in the language of revelation the straight path has been described as thinner than hair and sharper than sword. Most probably the straight path which we are directed in the glorious prelude to the Holy Quran to pray for, refers to this alone. According to prominent religious doctors and spiritual divines it is an established fact that the particulars of life hereafter (i. e. heaven and hell) to which reference has been made by the true informant (i. e. the Prophet) with hopes and fears, are entirely the figures of virtues and vices wherewith men, according to their degree of merits and demerits, will be confronted in their final homes. Accordingly the Prophet's declaration, "Men are asleep (in this life) but when they die they wake up," preinforms those who are wide awake on this subject. The same is also expressly stated and impliedly hinted at in many different passages in the Scripture and the precepts. The material constituting those figures, whether it be pleasant or obnoxious, is supplied by the virtues and vices culled in this life. If the sincere seeker wipes off the dust of false conceits and suspicions from the eyes of insight, and releases his neck of acute intelligence from the collar of blind faith of the followers of customs, he will find this subject still made clear by the scriptural text, "Verily the hell begirts the faithless," and also by the precepts that exhort, "He that drinks in a vessel of gold or silver, he pours in his belly the fire of hell," and "Verily the ground of paradise is wide and even, and its plants are His praises." If one were to listen to this famous precept "This world is the harvest of the world hereafter" with care and prudence, he will find it re-echo the sense of the poet who says :—

Quartet.

Well spoke the farmer old (and wise)
(Ere sank he to his final sleep)

"My son, the lustre of my eyes!
As thou shalt sow, so thou shalt reap."

It therefore follows by way of conclusion from these premises that the right way of the next world, which according to the declarations of the Prophets, shall be placed over the hell in the domain of resurrection, is a type of intermediacy in habits and practices, and the hell itself a type of the extremities, which are the vices. He therefore that adhering to the right way in this life, does not deviate from the path of equilibrium, shall in the next life pass over the straight way there and reach eternal paradise which is the home of the pure. In a like manner he that seeks deviation in this life from the straight way here, shall not be able to cross the straight way there but remain in hell, which is the abode of the wicked. There is a saying from Phythagoras that every attribute that a man cultivates causes to engender an angel or a demon, which, after the cessation of his relation in this life, becomes his companion and servant; if it is good then he is good, and if it is bad then he is bad. It is then incumbent upon man to be on his guard to see what companion he makes for himself.

It should be known that the mean is used in two different significations. The one is the true mean which bears the same relation to both extremities, like unto four which is the mean between two and six. This is analogous to the true equipoise which the physicians for sundry reasons held to be inexistent. The other is the relative mean analogous to equipoise in species and individual which is affirmed by the physicians. The mean therefore that the science of morals chiefly concerns with may belong to the second class; and hence the conditions of virtues may vary in individuals and even in the same individual in different states and occasions; so that to every one of the virtues of every individual there will be an infinite number of corresponding vices.

At this point the mirror of our reflection is blurred by the mist of doubt that as the mean of this science relates to the type of equipoise belonging to the species and individuals, so undoubtedly it will possess a latitude analogous to the latitude of temperament, and it remains no longer necessary in defining it to emphasise its thinness and sharpness. The obscurity may be removed in this way; just as among the degrees of temperamental latitude there is some one highest of all, and nearest to the true equipoise, so of all the degrees of virtues there is one superior to the rest and this is the one actually sought for. All the other degrees, therefore, according to their respective difference from the highest degree, cannot be free from the alloy of excess or deficiency. And like as species and individuals do not exist in their most perfect form in the other degrees yet by reason of their fixed proximity to the most perfect degree, they are able to maintain their respective essence; so also in regard to the virtues; absolute virtue is that degree (of perfection) and all the other degrees, according to their respective proximity to that degree, are enumerated among virtues. Similar is the case with the bodily equipoise. All the other degrees though they neither fall within the true equipoise nor happen to be exempt from the flaws of deviation, yet as no obvious disturbance occurs therefrom to the actions they are reckoned among the class of degrees of equipoise. According to this interpretation difference in the degrees of perfection will be estimated by the difference in their respective proximity to the central point of the true equipoise; so the principles of the medical science of the mind will follow the mode and fashion of those of the medical science of the body. No doubt equipoise in its relative signification though wider in its scope is yet not without its difficulties; and again though it is described by way of exaggeration as thinner than hair and sharper than sword yet is not unattainable; for "God it is who guides on the straight paith whom He wills."

As deviation from the mean is either towards excess or dificiency, so there must be two vices corresponding to every virtue, which itself must be a mean between them. And as it has been established that there are four genera of the virtues; so the genera of the vices must be eight. The two extremes in relation to wisdom are estuteness and stupidity. Estuteness is the extreme of excess, and this involves the exercise of power of reflection in what is not proper, or beyond its proper limit—which likewise is called slyness. Stupidity is the extreme of deficiency and this involves intentionally suspending the power of reflection, or omitting to exercise it in what is proper, or stopping short in its exercise at less than the proper degree. The two extremes in courage are rashness and cowardice The first is on the side of excess and relates to the undertaking of such perils as are not approved by judgment: and the second on the side of deficiency and belongs to the avoidance of that whose avoidance is not commendable. The two extremes in temperance are indulgence and abstention. The first in excess being inclination of mind towards desires, beyond reasonable measure; and the second in deficiency being intentional and infirmative stagnation of mind from exertion in pursuit of urgent desires approved or permitted by reason and religion. The two extremes in equity are tyranny and sufferance. The first on the side of exaess involves usurpation of mens' rights and affects; and the second on the side of deficiency being supporting a tyrant in his tyranny, and conceding to his desires by way of servility Some call both extremes of equity by the single term oppression; since it is a tyranny exercised either on one's self or on others; and just as equity is comprehensive of all other virtues, so oppression which is its opposite comprises of all vices. It is in consequence of this that the chief Islamic divine Sheikh Abdullah Ansari and other doctors of Islamic research have declared "No oppression no sin;" since every

sin is an oppression either on one's own self or on others.

Couplet.

Do as thou mayst at large, but no oppressive deed;
For in our faith none else is deemed a sin indeed.

Some of the sages have said that there is a divergence of opinion on most of the questions, but an absolute unanimity on promoting bliss and preventing bane. It is an undisputed saying of the Prophet that the virtues of an oppressor are transferred to the deed of actions of an oppressed person. Accordingly the glorious text of the scriptural passage that runs to the effect "They do no oppression to us but, on the other hand, they oppress themselves," expressly point to this sense.

By the very same analogy the principle of the mean may be applied to all species that fall under the genera of virtues.



LAMI'H VI

On The Eminence Of Equity.

BY WAY of a prelude it is to be pointed out, that there is a unanimity between reason and revelation to the effect that the holy essence of the lofty and glorious God is beyond the range of human intellect and imagination; and the high-soaring bird of human conception can find no access to the turret of the pavilion of the essence of His glory. The highest limit of the exertion of human understanding and of the flight of his contemplative power is to grasp, through cause and reason, at the skirts of connection that His Holy Being possesses with the material world.

Couplet.

He says thou art at fault, canst give no trace of Me,
'Tis limit of thyself, of Me what dost thou see.

The first mirror through which the eternal glory of the hidden Being reflects itself upon the entranced eye of men of inspiration and introspection is unity. It is neither the unity which is the opposite of plurality, that being one of the shadows He casts; nor the unity which permeates in numbers, that being a reflection of one of the lights that the sun of His everlasting beauty sheds. Rather it is a unity whose lamp of beauty if lighted, would, by the refulgence of its beams, burn pluralities as taper burns the moths. If He were to manifest it, the glory of His face would consume all to the extreme limit of human vision; because as against the world—consuming lights from the (dawn) of His glory, particles cannot be seen, and pluralities cannot stand in the arena of visibility, nor can anything possess any assignable existence as against the limitless expanse of

His most perfect essence. This sense is most effectively expressed in the text of the Scripture, "To whom does belong the Kingship today? To none but the One, the most Powerful."

Verses.

> There is no king in realm of being,
> Except the awesome One:
> His awe is such that in His vale
> There is no denizen.

It is on account of this that the most prominent sages in philosophy and the greatest divines in theology, have explicitly stated that the essential unity of God is of a distinct type quite different from that of numbers: as we find it recorded in the preface to Motakid, written by Mohamad-bin-ul-Hanif—the chief of those admitted into the Divine presence. "God is one, not the one in numbers, nor the one in singular things". The conception of this unity in its aspect of all-comprehensiveness is beyond the limits of human understandings, and can never be had an access to except by the light of inspiration and introspection. In view of the difficulty involved in the conception of this unity it is embodied in the text of the Scripture, "When there is a talk about the unity of God, the hearts of those, who believe not in the world hereafter, get constricted with grief". Imam Raghib and other philosophers have accordingly testified to the truth thereof by their researches. The reflection of His glory that is capable of being comprehended by human intellect is unity of numbers; without whose lustre no atom could fall within the ambit of conception: and on its dissolution no individual entity in the creation could maintain its existence. It is a principle with the God worshipping philosophers, who are the leaders of men of inspiration and introspection that the perfection of every attribute consists in its being contiguous to, and in close contact with, its contrariety, as it is noticeable in the string of unique

pearls of loveable Divine appellations (such as) "He is the first and the last; the manifest and the hidden; and He embraces all in His knowledge". Therefore every existing entity which, though it embraces plurality reveals the effects of the powerful principle of unity, may be reckoned the most eminent. The effect of cadences, harmonious tones, metrical verses and fine figures, is due to the eminence of their unity in relations; similarly strange effects produced by common multiple on numbers belong to the same class. It is an admitted principle in medical science that the more is the temperament equipoised and contiguous or inclined to real unity, the greater will be the figure or the being produced thereby perfect and eminent. It is hence that in the chain of triple strata of being, as the temperament of minerals is the remotest from the unity of equipoise their specific function is condusive to the preservation of the principle of structure only. Passing upwards from this stratum when it comes to that of equipoise in vegitables, then in addition to the foresaid preservation their specific function causes nourishment, growth and propagation of kind as well. When however ascending from this it arrives at the equipoise in animals, then besides the previous effect it engenders feeling and volitional movement. Further upwards from this rank when it reaches the human equipoise, then over and above all the previous effects, it produces reason i.e., the conception of universals together with their dependants. In the temperaments of human individuals the closer is the degree of proximity to the true equipoise the fuller shall be the perfections, until the stage of prophethood is reached. And again even among the prophets there is a graded difference in the degrees of proximity, till it comes to the last limit in the list of the prophets who is the embodiment of all human perfections and developments of the highest order and degree. *There is no habitation beyond Abadan.*

It is a settled fact in the science of music that the ratio of equal intervals is the sublimest, and the ratio which in no way can be resolved into one of this type, passes beyond the limit of harmony into one of discord.

N. B.—A long passage on the theory of harmony is omitted here.

Review Concluding This Lami'h

The tenour of previous disquisitions shows that equity depends on the preservation of such a ratio as may be resolvable into unity. The ways in which equity operates in matters that form the pivot on which rests the regulation of the conduct of life, are threefold; since those matters also happen to be of three kinds only. First, those relating to the distribution of properties and riches. Secondly, those relating to dealings and barters. Thirdly those relating to disciplines and punishments. In all the three species the principle of proportion equally operates. In the first division they apply the principle of equity by saying: the ratio of a given person to a given property or wealth, is similar to the ratio of a person in a similar predicament to a similar property or wealth, and so that person is entitled to the given property or wealth; should there be an excess or deficiency therein the same must be curtailed or made good. This ratio is analogous to a disjunctive ratio or a ratio without a common mean. In the second division sometimes it is either this ratio that is applied or the conjunctive one i.e., ratio with a common mean. The former may be illustrated by stating like this : the ratio of this draper to this cloth is similar to the ratio of this carpenter to this chair, and so there is no harm in exchanging one with the other. The example of the latter is like saying: the ratio of this cloth to this money is identical to the ratio of this money to this chair, so there is nothing unfair in exchanging the cloth

with the chair. The latter example is so given in the Akhlaq-i-Nasiri but the same is obviously wrong. Indeed if the ratio of the cloth to money would have been identical to the ratio of the chair to money, their mutual exchange would have involved no harm to anybody. This example however is not that of conjunctive ratio, as it may appear from the definition thereof. In the third division the ratio resembles the geometrical one, and may be illustrated by stating: the ratio of this man to his status in life is analogous to the ratio of that man to his status; and so equity demands that in case the latter does any harm or injustice to the former, the retribution to be enforced must observe the same ratio.

The upshot of the foregoing disquisition is that maintenance of equity and its rehabilitation cannot be effected without attaining the knowledge of the mean. Since this knowledge is too arduous to obtain, as already explained, one is bound to resort to the true balance of Divine law; because the source of unity is the Almighty God. And again since men are social beings and their subsistence depends on mutual co-operation and fellowship, for which interchange is indispensable —for example the baker baking bread for the farmer, and the latter cultivating for the former; or the tailor sewing clothes for the weaver and the latter weaving for the former, and so on:— and as equation between things differing in qualities cannot be determined without the intervention of a common standard which may serve as a touch-stone to test the worth of things on both sides, so to secure this object the need of the intermediary of money is felt, which is called the equator intermediary. This however being silent in nature needs a vocal equator who is the equitable king. The Holy God, therefore, selected the king and strengthened him with the sword, so that whenever a person does not submit to the arbitration of money and transgressing the limits of rectitude

insists upon a demand in excess of his right, he may be forced by that powerful sword to come back to the path of reason.

The maintenance of equity, therefore, may be effected by three things:—first, the holy Divine Code, secondly, the equitable king, and thirdly the money. The philosophers have consequently declared that the first Namos is the Divine Code, the second Namos is the king, who follows the Code,—because law and Government are twins—and the third Namos is the money. In their phraseology the word Namos stands for discipline and power. The code therefore, the foremost arbitrator, is obeyed of all, and so king the second arbitrator must obey it. While money being the third arbitrator has to conform to the authority of the second arbitrator who is the king. In the holy text symbolic of truth—"We sent down with them the book and the balance, so that people may observe equity, and sent down also the steel, wherein is the grim terror and profits for the people"—there is a clear indication to the above meaning; because the book alludes to the code: the balance to what may serve as a standard to test the quantities of things or an instrument to judge the values of different articles, and money represents them; and the steel to the sword held by the mighty hand of the retributive and administrative king.

In conformity with the above observations there may be three refractory persons. The first and the greatest of them is he who obeys not the law of God, and is called infidel and sinner. The second and the intermediate is one who renders no obedience and submission to the king, and is termed rebel and outlaw. The third and the lowest is the man who insisting on excess from his right in terms of money, treads not the path of equity, is designated cheat and thief. The evil ensuing from the first two is greater than that proceeding from the third; for he who defies the authority of divine law, directory as well

as prohibitory, should never be expected to submit to the order of the other two authorities and may be susceptable of committing all evils, whereas one who defies the authority of the king should, in accordance with the text—"Obey God, obey the Prophet and obey the ruler from amongst yourselves"—be presumed to be defying God, and capable of all inequities and so dissociation with whom, as far as practicable be incumbent on all.

The historians have recorded in the annals of the anecdotes of illustrious monarchs that the late Sultan Malik Shah the greatest of all the celebrated kings of his time, who held in the hand of his awesome power the nose-string of the administration of kingdoms, whose reins of behests the rebellious steed of sky submissively obeyed, and whose whip of injunction and prohibition the pie-bald of time willingly submitted to—made, on the twenty-ninth day of Ramzan, the village of Nishapur as his halting place and planted his victorious standard there, and emptied his mind, for the time being, of all anxieties about further expeditions. At evening time—as the solar king intending to visit his western kingdom set up his white pavilion on the hot spring, and inclining to repose from tumultious uproar of the day retired into the solitary subterranean retreat,—the eyes of the fasters had turned white as day like those of Jacob in expectation of I'd. In consequance of this deep felt expectation they longed the new moon of I'd to come out like Joseph from the well of darkness; burned the incense of their desires for I'd festival on the flames of passion arising from the stone of their chest; and caused the thought of the new moon to glow in their impatient cravings like a horse-shoe in the blacksmith's forge. Over anxious for sighting the new moon, every one had come onto the housetop, and overwhelmed with eagerness his eye mistook every bit of a cloud for the new moon.

Verses.

> As in my eyes and wounded heart
> Thou 'bidest verily;
> So what I distantly observe,
> Appears to me but thee.

In short, the courtiers of the king, in their anxiety for the I'd festival, and in utter disregard of the requirements of religion and the proprieties of faith, submitted to him that the new moon had been seen; and prevailed upon him to order for the announcement of I'd being held on the morrow, and consequently the proclamation was made to that effect. During those days the seat for the issuing of religious edicts, sanctioned by the exegesis of the institute, was held by the Imam of both sanctuaries, Abu-ul-Moali Abul Malik Jowaini, who was one of the most prominent jurists of the school known after the name of Imam Shafi—the cousin of the Prophet both being descendants of Abdul Matlib—and the preceptor to Abu Hamid Imam Ghazali, the brain of Islam. No sooner did he hear of it than he ordered for the issue of a proclamation to the effect that the morrow being a fast day all those that followed his edict should observe fast on that day. When the royal attendants learnt about it they represented it in the worst light to the king, stating that Abdul Moali was inimically disposed towards him, that the masses in that part of the kingdom having implicit faith in him would follow his edict rather than the order of the king, and that such a course of action was derogatory to the dignity, and inconsistent with the glory, of his royal personality. Those news keenly incensed the king, but since he happened to possess good disposition and correct belief and considered it a duty imposed on his magnanimous nature to honor and respect the learned, and was to some extent acquainted with the exalted rank and high position of the Imam of the Harems, he directed some of his close attendants

to present the Imam with all dignity and decorum before him. Inspite of their representations to the effect, that he deserved no courtesy as he had shown disrespect to the royal edict : the king nevertheless replied that without hearing his explanation he could not, on the basis of a mere hearsay version, disgrace such an esteemed personality. When the messengers delivered the message to him, he arose, and putting on the shoes proceeded to the royal court, in the same undress and a short turban that he wore indoors at the time. The porter, as he saw him in that guise, submitted to his majesty that not being content with the open defiance; the Imam, in utter disregard of decorum of the court, had come to present himself before the royal presence in a homely dress. That enraged the king still further, but notwithstanding he respected his dignity, and ordered the chief of the porters to enquire of him as to how it was that he had ventured to come in that plain guise, knowing that such a behaviour meant disrespect to royal presence. The Imam cried out aloud in response that the king himself must hear his reply; as no other could transmit it correctly. Entering into his presence he stated that he used to say his prayers in the very same dress and it was permissible to do so; consequently the dress worn in the discharge of duty to God might not be unbecoming in rendering service to Sultan. Since however the custom had provided that such an undress should not be worn in the royal presence, it struck him also to comply with courtesy and to put on an appropriate dress and foot-wear; but at the time he received the mandate he was seated in that undress, and so naturally feared lest the delay likely to be occasioned by a change in dress might afford an opportunity to the angels to record his name in the catalogue of rebels and enemies of the king of Islam. Even if he were then seated in a mere loin-cloth he would have come never-

theless in the same plight, lest he might have been deprived of the falicity of a quick compliance with royal order. To that the Sultan retorted that if so strict had been his obedience to royal wishes, how it was that he had proclaimed against his command. Thereupon the Imam replied that in (secular) matters pertaining to the royal command they must obey the king, whereas in things (religious) concerning religious edicts the king must consult them; because according to the dictate of glorious laws of religion and resplendent canons of the church, it was as much the right of kings to issue orders as it was that of priests to issue edicts. The observing of fast and the fixing of I'd festival (being a religious matter) therefore pertained to priestly edict rather than to royal command. When the king heard this argument, the fire of his wrath was extinguished by the water of appeasement, and he sent the Imam home unusually endowed with numerous favours and various gifts.

Thanks be to the Almighty God that in the present age of blessedness, which in reality is the dawn of the glory of the promised and predicted soverign, the blessings of the rule of the Lord of Conjunction, and the benedictions of the equity of the royal Prince—may God preserve for ever their kingdoms and their kingships—have enlightened the earth with the lustres of his administration of justice and vindication of religious laws, and perfumed the firmament with the sweet scents of his mercy and kindness; and the interests of mankind stand on the basis of the glorious religious institute and the administration of countries rests on the pivot of the resplendent canons of the church. So long as the new moon continues to develop to its perfection under the upbringing of the sun, may the Holy and the Supreme Divinity make the new moon of the fortune of the Prince, whose dignity is as high as that of Solomon and whose intellect is as wise as that of Asaf, attain

to its supreme perfection under the guidance of the lustres of the Lord of Conjunction, who is the Alexander of his time and the master of the monarchs of his age; protect it from the evil eye of decline: and preserve the star of pomp and prosperity of these two luminaries of the firmament of glory and grandeur from the blemish of decline and eclipse. May this transpire by the grace of God and His words (i.e., the Quran) and also by the grace of those who realise God through the glorious signs of His Being and His attributes.

Elucidation

Aristotle has remarked that equity is not a division of virtue but is an aggregate of all virtues; and inequity, which is an opposite thereof, is not a division of vice but a collection of all vices. Equity, in the first place, operates in relation to one's nature and powers, as it has already been explained and, in the second place, in relation to one's intercourse with his fellow beings at home or in the city. It is hence that the Prince of the Prophets, and the very last of them, has said—"Every one of you is a ruler and will be questioned about his charge"—i.e., since every one of human individuals is a master of the affairs of his powers and organs both physical and mental, he is a soverign over his powers and organs, and hence he will be questioned on the Day of Reckoning about the affairs of his subjects. Again when he said that the dividers would be seated on the thrones of light to the right of the Most Bountiful, his companions asked him who they might be; and he replied that they would be those who exercised equity with respect to themselves, their children and those in their control or under their care. Some of the philosophers have explained by the parable—"A lamp which does not light up its immediate neighbourhood much less can it light up its remote vicinity"—that an individual who can not regulate his personal affairs and is unable to exercise equity among his

bodily powers, members and organs, can never be expected to do so with respect to people at home or in the city. It is only when, in the first place, he does equity in his body and its faculties, restrains himself from excess or deficiency, afterwards accords equitable treatment to the residents at his house or in the city that he becomes the vice-regent of God. It is a saying from the sages that when the nose-string of the interests of mankind are in the powerful grip of such an eminent person, the age may be rightly styled a golden age, and by virtue of his blessed reign there is occasioned in the land an amplitude in agricultural and animal production. To the same effect is the story, that in the treasury of Nausherwan there was once found a purse containing seeds of wheat as big as dates, and on it was an inscription that at a time the Kings' equity had been at its acme the blessings thereof had been of such a high order. This must be an absolute truth, for in the present age, which needs no arguments to prove it what it is, the blessings flowing from the kindness and benevolence of my Khakan whose sovereignty prevails over the world, have in a short while spread peace and prosperity over entire land and among all mankind; and converted vast expanse of territories devastated by the pillaging excursions of tyrannous despots into fertile and inhabited domains.

Verses.

In his refuge mankind at large
For safety hast Thou laid;
Keep him in Thy refuge O! God
Unhurt and undismayed.

LAMI'H VII

On The Divisions Of Equity.

ARISTOTLE has divided equity into three parts. The first concerns our conduct in discharging the duties of a servant that we owe to the Almighty, whose bounty has invested every creature with existence without its previous deserts for it, and has conferred upon atoms of being unbounded blessings from the treasure of Divine favours. Equity (therefore) demands that the servant should, in all that lies between him and his master, pursue the most praiseworthy course, and in the canons of obedience leave no trifle unobserved. The second relates to our association with mankind, as allegiance to Kings, reverence to doctors and leaders of the faith, return of deposits and fairness in dealings. The third pertains to our integrity in discharging our liabilities in regard to the rights of our predecessors, such as repaying their debts, obeying their precepts and the like.

Those conversant with the injunctions of religion of the perfecter of virtues, know that his holiness has, in many passages according to the text of his precept "I am endowed with aphoristic sayings", embodied the divisions of equity in the most elegant language and the most graceful form: as for instance, "Reverence to the commands of God and kindness to the creatures of the Almighty," encompasses all these parts of equity; for the observance thereof is either in matters between the servant and master, (i.e. God) which is conveyed by the first clause, or in matters between him and his fellow beings, which is covered by the second clause. Again he

has declared in another precept "The religion is a kind regard," they asked him for whom, and he replied, "for the Almighty, for His Prophet, and for all the faithful." A wary intelligent man knows that the embodying of so many precious wisdoms in so brief a sentence, and that too with such a sweetness of the subject, sublimity of the object and elegance of the significance, can be accomplished by no other person than the one trained in the school of "God trained me (so) my training is the best." It was for this reason that the modern philosophers, when they became fully acquainted with the niceties of the Muslim faith, and realised that it comprehended all the particulars of the active science, refused to derive any benefit from the sayings of the (non-Muslim) philosophers and their treatises on the subject in question.

Couplet.

His cheek and stature when the gardeners beheld,
Their love for rose and cyprus from their hearts expelled.

The subjects of divine worship may be stated thus. God, Almighty has created every power and organ (in man) for a particular end; so that he may form the collection of all the means for the attainment of true perfection, which is the end of all ends; that is, he may arrive at the Viceregency of God on earth, as in the Mutla' the reflection of the comprehension of this end has been cast upon the loop-holes of the minds of those persons who imbibe lights from the active science. The complete application therefore of these powers and organs to this end constitutes worship, equity and gratitude, as their application contrariwise constitutes sinfulness, inequity and ingratitude. As such a course involves extreme labour, the class of people devoted to it are noted for their limited number in the holy text, as it is said therein "Among my

servants the grateful are but few." The daily routine of duties designed for everyone of these powers is explained in the Islamic law in its completest details; similarly the rights among men in matters relating to bargains, marriages and transgressions are related explicitly and exhaustively; it is there therefore that they must be studied.

The most comprehensive and momentous of all is the equity of kings, as it is the compendium of all aspects of equity and also without it no individual may dare observe his own; and if he does so at least with the greatest difficulty. The reason being that the culture of morals and the management of homes also may depend upon the efficient administration of the state; because in the tempest of the waves of disturbance and the conflict of the armies of affliction, no body may have a mental composure which forms the basis of all perfections. Consequently it is embodied in the precepts (of the Prophet) "If the king administers equity he shares in the benefit of every virtue performed by his subjects, while if he practises oppression he partakes with them the bane of every vice perpetrated by them." The refuge of prophethood has also declared, that on the day of judgment from among men a just king will be nearest in degree to the Almighty; and a tyrannous one the farthest. It is also among his precepts "An hour's equity is better than a devotion extending over seventy (i.e. countless) years;" because an hour's equity affects all people throughout the country and lasts for a long interval. Abdullah son of Mubarak, may God have mercy on him, observes "If I were certain of even a single prayer to be granted to me I will make it for reforming the king so that its benefit may reach people at large." As a comprehensive description of this part of equity may be more appropriately dealt with under the head of political control, so it is only to this brief relation that we confine ourselves at present.

In connection with this subject a difficulty is suggested to the effect that largesse though praiseworthy does not fall under equity; because the latter deals in equalities, whereas the former is an increment. It is obvious that transgression from the limits of equipoise, whether it inclines towards excess or deficiency, constitutes an evil; and hence largesse must be reckoned blameworthy. To this a reply is suggested that largesse operates as a safeguard to equity so that it may be protected against falling into deficiency. In all the virtues the safeguard to intermediacy does not operate alike: because in liberality, which constitutes a mean between (the two extremes of) prodigality and miserliness, it inclines towards excess; but in temperance, which forms a mean betwixt indulgence and abstention, it leans to deficiency. Largesse can never be adequately realised until all the conditions of equity have been fulfilled, and this may be done by discharging the obligation in the first instance, and then by way of a safeguard or support adding an increment to it in the second. If, therefore, all the assets are spent independent of legitimate obligations, one would not be charitable but only wasteful. Charity then is such an equity as is safe from disturbance, and a charitable man, like an equitable one, as is watchful over his equity. Its eminence lies in the fact that it operates as a safeguard (against deficiency) as well as an increment in equity and not because it is something extraneous to it. This is the reply that people have generally given to the difficulty in question, but to the intelligence of men of insight, especially by applying what has been said on the subject of virtual intermediacy to the present question (i.e. of equity), a clearer reply suggests itself. Further it should be observed that largesse can then only operate as a safeguard to equity when (in a dispute between himself and another) it affects to the prejudice of his own right: because when he arbitrates between two

other persons there can be no place for charity, for then it is strict equality and exact equity that has been exercised.

Elucidation

Some of the philosophers have held that in case mankind was held closer by bonds of love and ties of affection, there would have been no need for the arrangement of individual virtue of equity; because men in their dealings would, under the influence of affection, have been exhibiting a spirit of self-sacrifice, rather than coveting the rights of others. The truth of this allegation lies in the fact that tie of affection is more perfect than the tie of equity, because affection is a natural and constitutional unity, while equity is a unity brought about by exertion and acquisition, and that equity can not be attained but by assiduous application. Affection therefore is the paramount sovereign and equity its viceregent. The reason for it is that affection, according to the text,—"I was a hidden treasure, and as I loved to be known, so I created the world,"—is the source of creation. Therefore permanence and order may also be founded on it.

Couplet.

O! love though ancient, art thou young and new, for e'er;
The weak and strong obey thy order everywhere.

God willing, the entire discussion on affection shall come under the head of science of domestic politics.



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LAMI'H VIII

On The Order Of The Acquisition Of Virtues.

IT IS an established principle of science that the origin of motions leading to perfections is either nature or art. The first is like the motion of the science through different shapes and stages until it reaches the perfection of animal life; and the second is like the motion of a wood brought about by the medium of industrial implements until it arrives at the perfection in the form of a plank. Now nature has preference over art; because nature is directly connected to divine source without the intervention of human will, whereas art is dependent upon human design, and so nature is like the instructor and preceptor of art. As the perfection of copies lies in their likeness to originals the perfection of art depends upon its resemblance to nature, which may be attained by arranging means in their order of precedence suitable to the occasion so that perfection predestined for a natural action under the guidance of providence may be effected by art under the guidance of human design, and this with an additional advantage peculiar to art resulting in arriving at a perfection in accordance with human design as well as divine providence. For example, if we place a bird's eggs in a degree of warmth corresponding to that of its bosom, we get a larger brood at one time than it is possible for a bird to hatch in a single incubation.

After this preliminary remark, it is to be pointed out that as the culture of morals, which forms the subject of this science, is a proceeding of art, we must in dealing with it follow nature, in this particular respect that what takes

Semen

precedence in the order of natural production we must give precedence to it in the matter of culture. If we reflect over the natural order of generation of powers it will appear that the first power engendered in the child is that of seeking for sustenance; for as soon as it is born it exhibits desire for milk. This may be due simply to natural instinct from the Almighty which, according to the text of the Scripture—"He granted to every thing its being and then guided it"—is shared in common with the minutest of creatures. As he grows in strength he supplements this desire by a louder lisping, crying and the like. In the initial stage after birth, owing to the predominance in him of the perceptions of general nature he is unable to discriminate between similar things, such as the face of his mother and of others. When, however, his senses, external and internal, gather strength, and his mind becomes able to retain the images of things perceived, he recognises the shapes of objects that reach him through the senses, such as the peculiarity of his mother etc. After the attainment of this power of desire to a definite stage in its perfection, the power of anger shows itself in him, so that he may avert harmful things and resist whatever obstructs or forbids him in the attainment of the objects of his liking or desire; or, in case he is not able to repel them himself he may seek the help of others by appealing and referring to them. With the development of this power and under its particular influence, the reasonable mind, which is the power of discrimination, makes its appearance in him. The first mark of its appearance is the power of shame, which is the result of distinguishing between good and bad, between praiseworthy and vicious. This power also gradually advances in the diverse stages of perfection. When the powers of desire and ire make an individual attain to a due stage of perfection, he devotes his attention to the preservation of his species. For instance, when the first power (i.e., of desire) by means of nourishment and growth helps a

man to approach near his appropriate development (i.e., maturity) he begins to think of obtaining another person so that by its help he may perpetuate his species: it is then that seminal fluid is engendered in him, and then a passion for marriage and a desire for children follows thereon. When the second power (i.e., of anger) settles down and gathers strength in the preservation of an individual, he proceeds to avert invasions upon the fourwalls of the sanctuary of the laws of the country and his own brotherhood, the chiefest benefits whereof revert to his species. As to the third power (i.e., of discrimination) when it grows enured to the discernment of particulars, he begins to comprehend universals, and conceive genera and species; so that every one of these (three) powers, after attaining to its perfection in particularization, devotes itself to genralization. It is only when it generalizes that the epithet of intellect is properly applicable to it, or that it begins to evince those perfections which constitute the special attribute of man; rather it is then, in fact, that humanity commences in him. Applying the title of man to him in his previous state were like applying the names of dates and grapes to those fruits in their condition of rawness. At this stage perfection consequent upon the design of nature comes to its final end, and the process of the design of art commences to make him reach the true perfection, which is the farthest limit of human attainments and is designated in the Mutla' as the vice-regency of God upon earth. The aspirant after perfection should therofore follow up this rule of conduct, that first, from the culture of power of desire he should obtain the equality of temperance; then from the culture of power of anger, courage; and lastly from the perfection of power of discrimination, adorn himself with wisdom.

It follows therefore that if from the very outset of his physical development, an individual had had the chance of

being brought up according to the principles of moral science it should be considered a great blessing and a huge gift, and his duty is to endeavour to preserve those qualities in a spirit of gratitude. If, however, he is brought up contrary to this, he need not despair, but devote himself to apprehend and amend it. With this he should bear in mind, that except such as are assisted by God, and whom the Almighty, according to the text of the Scripture—"He found thee blank, and guided thee,"—had exempted, on account of their natural perfection and gifted virtue, from the labours that a man has to undergo, and from the instructions that he has to follow, in the acquisition of an excellence, there is not a single individual who is gifted with virtue by nature or is exempted from labour in acquiring it: although according to their respective difference in ability men may differ in ease and labour wherewith they acquire it. Therefore just as, for example, an apprentice in the art of caligraphy or carpentering has to apply himself to practice in order to become a caligraphist or a carpenter, so an aspirant after virtue must devote himself to such practices as may cause the production of that faculty, so that he may obtain it. This art bears a complete resemblance to the science of medicine: in as much as the object of the physician is to maintain the equipoise of temperament as long as possible, and to restore it when subverted: the object of the owner of this art is to preserve the equipoise of disposition as long as it may last, and to regain it afterwards. In fact it is the science of mental cures as it is stated before. It was in view of this that Galen has inscribed the title of his letter to Christ, as "From the physician of bodies to the physician of souls." Just as the science of medicine has got two branches, one dealing with the maintenance of health and the other with the treatment of diseases, so this art too is subdivided into two sections, one relating to the maintence of virtue and the other to the removing of vice

and restoring of virtue. Consequently the student has, first of all, to look to the original state of the triple powers in the order setforth above; and if he were to find them all in conformity with the principle of equipoise, he must endeavour to maintain them as such. If, however, he finds them otherwise he must set to work to restore them to the equipoise, and in their culture to keep in view the original order. Then after the culture of the powers he has to devote his attention to maintaining the principle of equity, making it in fact the mainstay of his actions and conditions, so that he may attain to the extreme limit of perfection.



LAMI'H IX

Maintenance Of Mental Health.

Any virtue that the mind may possess must invariably be preserved, and that too by constantly using the faculty of virtue by associating and mixing up with the good and by avoiding the society of the bad. As the morals of a companion exercise immense influence upon the mind, so the sages have called the mind to be a thief i.e., it secretly imbibes the morals of a companion. Just as it is incumbent upon us to shun the company of the bad, so in a like manner we must avoid listening to their anecdotes, especially those which by fanciful introductions and false embelishments bedeck the events of their lives. The reason for it is that attending a single meeting or listening to one couplet of this nature, such a vice is engendered in the mind that the latter can not be released therefrom without long applications, arduous exercises and multifarious remedies. It often happens that it causes to produce lassitude and benightedness even in every man of learning. According to the established principle of the science of divine jurisprudence, the interdiction placed upon the recitation and composition of verses dealing with the subject of sins or inducements thereto is based upon this very expedience, and in a like manner the ban pronounced upon musical instruments, that the drunkards are in the habit of enjoying, is warranted on the same ground. This is an undeniable fact that fancying and contemplating such subjects with approbation is likely to stimulate passion and inclination of the mind to it. The secret underlying this phenomenon is that owing to the connection of the soul with the body and in

consequence thereof the attachment that the soul has with the bodily powers, impulses of ire and desire are set in the human mind. Yielding to physical desire may be likened to the action of descent that involves neither pain nor effort and climbing on the steps of virtue may closely resemble going up an ascent, that can not be accomplished without enduring exertions and fatigues and forsaking pleasures and delights.

Couplet.

Arduous is ascent
To chiefship's firmament.

It is on account of this fact that it is mentioned in the precepts of the Prophet that the paradise is hedged with hardships and the hell with pleasures.

It must be borne in mind that cherishing cordiality towards, and indulging in good-humoured raillery with, friends is commendable only so far as it is ranged within the limits of temperateness, and this may lead to augmentation and perpetuality of mutual intercourse. Like other moral attributes this too has got its two extremes. The extreme of excess (may be flanked with) impudence, foolery and vexatiousness, while the other extreme of deficiency (may be arranged with) peevishness, meloncholy and repulsiveness. Like all other extremes these too are obnoxious. The middle one which is commendable is called liveliness, cheerfulness, briskness and good fellowship. He who is possessed of this virtue is styled witty and courteous. His Highness the Shelter of Prophethood, inspite of his glorious position, sometimes condescended to jest but even in jests he never said anything but absolute truth. Ali, the Commander of the faithful, not-withstanding his extreme benignity and preponderance of impulses of spiritual development in him, that called forth the revelation of the lights of unity and the extinguishment of the signs of diversity, was witty to such a great extent that Solman Farsi in respond to

a cutting joke made to him remarked, "He had done right who had put thee in the fourth place" (i.e., on the throne of Caliphate after the Prophet). This remark is fully justified; because the spiritual aspect of his nature predominated in him which overwhelmed him towards the interior and the unity (of God), whereas Caliphate urgently calls devotion to the arrangement of the exterior and the maintenance of the grades of diversity. How differently apart are the two qualities.

Couplet.

O! Moses, formalists indeed are far apart
From realists, that have on fire their soul and heart.

From among the various methods of preserving mental health the one may be found in employing the powers whether of observative or practical nature in some commendable actions, because every faculty inured in practice gathers strength, whereas it weakens in idleness and eventually dies away: In this respect it resembles bodily exercise which in therapeutics of the body is one of the means of the preservation of physical health; rather mental exercise is more essential for the preservation of mental health than physical exercise is for the preservation of bodily health, because as against mental exercise bodily exercise has got certain substitutes for it. As soon as the mind suspends its contemplative exercise and refuses to send the hunting birds of its thoughts in pursuit after their preys of realities, then it inevitably deteriorates towards dullness and stupidity, gets out of the scope of the bounties of the celestial world that constitute spiritual sustenance and heavenly food (for man), and in reality falling down from the rank of human perfection is degraded to the shape of dumb brutes. When such a man becomes conscious of his degradation, whether in this world or in the world hereafter, he will have nothing but repentence and punishment (as the following text does show E. D.) "I wish you could see the guilty standing before

God with their heads hanging down and (saying) 'O Lord we have now seen and heard, send us back into the world to do righteous acts for we do believe in You now". Howsoever unique in his position and distinguished above his contemporaries one may be in the matter of knowledge and intellectual attainments, he must not allow the veil of vanity and conceit to prevent him from seeing the successful end of his ascent to the height of perfection by sparing no pain in his endeavours and exertions towards it; for "Every scholar has his superior." Neither must he on the plea of old age relinquish his pursuit for the attainment of perfection nor make it an excuse for inactivity and idleness. When Plato was asked how long was it permissible for a man to continue his studies had replied so long as he possessed the vice of ignorance in him (i.e., for ever). One should not permit of negligence to restrain him from reiterating what he has already acquired, rather he should make it compulsory upon him to repeat and revolve it, as forgetfulness is the pest of knowledge. Those desirous of preserving mental health must consider that as seekers after worldly benefits and fictitious felicities, that are liable to decay, change and depart, endure dangers and toils of travels, and encounter perils and pains to get a portion out of them, so, a *fortiori* a man must think it incumbent upon him to employ assiduous application and tenacious exertion for the acquisition of real benefits and personal virtues, that serve as an ornament to his person and are incapable of being separated from him on any account whatsoever. There is no defalcation or diminution (which are the natural accidents of material wealth Ed.) that may compete with the one involved in expending the precious and everlasting jewel (i.e., mental virtue) to achieve a worthless and perishable pebble (i.e., worldly effect) which, however laboriously it may be obtained, has to depart from him or from it, with the result that the same shall fall into the hands of his inheritors who more often than not are

his enemies.

It is on account of this that the enlightening precepts of the Prophet—the supreme head of humanity, peace and prayers be on whom—repeatedly exhort to shun superfluity of the world and to evince disinterestedness towards its effects, as they are the objects of delusion. One of these precepts states "Be disinterested in the world (and) God will love you, and be disinterested in human possessions and men will love you." Again another states "Live in this world as a stranger or a way-farer and consider thyself as if thou art one of those who are in graves." And Aristotle says, "He who has mastery over the competence of his sustenance should not desire for more; for such a desire and the discomfort endured by its seeker know no limits." Again he says "The object of worldly effects is to satisfy natural appetites, such as hunger and thirst, to avoid incurring bodily infirmities and not to enjoy, because real enjoyment is health which is one of the essential attributes of moderation. This therefore shows that in the avoidance of superfluity lies enjoyment as well as health and in its pursuit there is neither. In the book of Solomon son of David, peace and blessings be upon our Prophet and upon them both, it is recorded "Do not seek for more, for whether it be that of the master of a house who is a host or only that of a guest, a stomach can not contain more than its capacity; and so one who has more than the measure of his wants and one who has only his bare necessities both are equal in so far as they can partake of their possessions, rather the former undergoes greater worry and hardship without enjoying any corresponding advantage other than that of calling the superfluity as his own.

If there be a person who does not possess sustenance to the degree of competence he should not outmeasure his wants and also avoid their satisfaction through malpractices. He should be on his guard never to stimulate his ire or desire

on any account, rather keep their activities subject to the absolute control of his nature. He should not behave like that class of people who, keeping in view an enjoyment that they once received in pursuit of a desire or under the influence of an ire when both had their full play, entertain a desire for similar indulgence that may lead to the provacation of lust or anger. The condition of such persons resembles that of a man who should first provoke a wild beast and then set to work to devise plans for his escape therefrom. It is evident that on sane man would dare act like this. If these passions, on the other hand, are left to the control of desposition to be stimulated by it at a proper time and then employed after being duly weighed in the scale of judgment and in a measure consistent with the degree of equipoise and shunning the least inclination towards either extreme of excess or deficiency, they may be productive of the attributes of temperance and courage.

Again it is incumbent upon us to see that our words, actions and jestures are preconsidered, so that nothing may take place by force of habit which may be contrary to the desires of our reasoning power. If sometimes it so happens that habit predominating in us causes one to do a thing repugnant to his design he must impose upon himself such a punishment as may help to censure him. For instance, if he ventures to partake of a food which is interdicted by the expedience of reason, he should make amends for it by limiting food, observing fasts and imposing censures and inflictions as may be consistent with the dictates of prudence and experience. If he gives vent to an improper anger he should chastise himself by provoking a low fellow who may insult and disgrace him or by inflicting upon himself a financial or corporeal distress that may entail heavily on him. It is inscribed in the anecdotes of the sages, that when Socrates was

asked by the then king to enter into matrimonial alliance, because it was the custom then prevailing to request sages to marry so that people could take sanctity from their progeny, he married a scold who was notorious in that country for her shrewness in order that he might thereby keep his vindictive power in subjection. Euclid used secretly to pay the loafers of his town to insult and abuse him publicly.

If one were to perceive some indolence in his mind he must discipline it by imposing upon him the performance of tough good actions over and above his daily routine. In short he must habituate himself to a practice that may not admit of carelessness or negligence. Howsoever trivial an evil action may be it should not be thought slightly of; for it may be conducive to mental lassitude. It is in view of this that some doctors of Islamic law have affirmed that every fault that we consider to be trivial becomes a greater one for him who commits it habitually. This principle has been borrowed from the precepts of the Prophet. One should not seek to indulge in the perpetration of a venial fault, for the same either leads to the commission of a greater one or by contumacious practice itself acquires the properties of or becomes a greater one. On this point there is a divergence of opinion among the divines of religion.

In search after mental defects one has to exercise great care. In view of the saying of Galen, that every one is friendly to himself, and, according to the precept of the Prophet,—"Thy love for a thing makes thee blind and deaf," affection is the cause of concealing defects, the proper course for him is to select an intelligent friend, and after long intercourse and companionship, to ask him emphatically and imploringly to point out to him his defects. Although he may say that he can see none one should not show his satisfaction to this declaration but rather his resentment against it, and

so his importunity for the demand. When however he discloses the defects he should not feel mortified but should rejoice. According to the saying of Omar (may God be pleased with him),—"Blessed be he who guides me to my sins"—he should count it a favour shown to him and for which he should consider himself bound to thank him. After this he should set to work to remedy it. If the friend may not be able to solve this difficulty, the foe certainly can satisfy this object. The reason for it is that the foe in the exposure of defects feels no shame rather tries to give it publicity. In this way one gets information about his failings and so exercises great care to restrain their apprehended mischief. This explains the meaning of the saying of Galen, "The good derive benefit from their enemies." Similarly Jesus, peace be upon him, says "I learnt manners from unmannerly persons." Some of the sages have said that the seeker of virtues must make the exterior of his friends a mirror wherein to see his qualities and disposition, so that he may know the odiousness of his vices, because mind can not know its own vices but can readily observe those of others.



LAMI'H X.

On The Treatment Of Mental Diseases.

IT IS an established principle of the science of bodily cures, that health may be preserved by habitually using things compatible with nature; and disease may be banished by resorting to its contrary. The same principle applies in the science of mental cures as well. Since there are eight vices corresponding to four virtues, as it has already been described, the former can not be styled contraries of the latter in this technical sense that the two opposites have got to be extremes apart; but in common parlance they may be called as such.

The primary requisite in pathology is the acquisition of knowledge of the genera of diseases, the secondary that of their causes and symptoms, and the tertiary that of the nature of their remedies. Since human powers are of three kinds, viz. reason, ire and desire; and a deviation from each one of these may be due either to its inherent quality or to its quantity, the latter however arising either from excess or deficiency in the state of equipoise: it therefore follows that the diseases of every power may be brought about by three causes, viz., excess, deficiency and perversity of state.

Excess in reason may take place either in its observative or active division. The first consists in over-application to, and over-indulgence in, frivolous contention, futile research and improper hesitancy due to groundless doubts; all which, in the terminology of those students who have not yet tasted the relish of certainty, is called investigation, and who by means whereof fail to acquire the real objectives of science. Should this excess be found in particular matters it is termed

trickery, and if it exists generally in all it is called astuteness. Deficiency in the observative power is dullness and obtusity, and in the active power is stupidity. In short, falling short of the right standard of application to science and practice means deficiency. Perversion of power, such as, zeal for knowledge that does not lead to real perfection—for example, art of controversy, disputation and sophistry or that may be beyond the measure requisite for the attainment of certainty—for example, fortune-telling and juggling etc.—whose objective is not the ascertainment of realities about them.

Excess in ire may be such as, severity in anger, over-feeding of revenge, and infuriation of passion beyond the limit of equipoise. Deficiency in it may be, such as, want of self-respect and cowardice. Perversion of power may be, such as, falling foul of a wrong object, e.g., things inanimate, brutes, children or others under one's control, or of a thing that has not provoked the anger.

Excess in desire may be, such as greediness in eating and drinking and inordinate lust for marriage alliances exceeding the degree sanctioned by reason. Deficiency therein may be refraining from eating and drinking in the requisite measure, and neglecting to continue procreation: which is called obtusity of desire. Perversion of state—such as longing to eat clay and coal and to cohabit with males—in short may lie in exercising desire in such a way as may outstrip the rule approved of by intellect.

These being the genera of diseases in their simple state, they have numerous species under them and also give rise to innumerable diseases by their intermixture. Some of these are termed deadly, since they engender chronic maladies, such as, perplexity, ignorance, rage, cowardice, despondence, envy, false hope, love and levity. As these diseases universally

prevail their treatment must be considered essential; and God willing each one of these will be dealt with at its proper place.

In as much as the body and mind are so intimately connected and so inextricably blended together that a quality produced in either is bound to have its corresponding effect in the other, we must critically observe; and if we find that a perverse disposition has been brought about by some bodily disease—such as, temperamental or constitutional affection—it must be cured by a physical physician, and if on the other hand it is engendered by habitual addiction to evil deeds, the same must be treated by a mental physician. Again, just as bodily treatment is effected either by regulating the diet, or by administrating a medicine, and occasionally need may arise for resorting to poison or surgical operation, such as, branding or amputation, so mental treatment may have to be performed in a like manner. Morals may be cultured or a vice removed, firstly, by resorting to continuous practice of good deeds, which is like dietary treatment: secondly by rebuking and censuring the mind by words and deeds, which corresponds to cure by medicine: thirdly by adopting means for the commission of the opposite view, which answers cure by poison : fourthly by exercising penance, suffering, hard labour and austere disciplinary practices, which may weaken the offending power and reduce it to subjection, and thus resembles branding and amputating. This being only a general outline of treatment, a detailed discussion of treatment relating to some of the diseases incidental to the three fundamental powers will be held forthwith, from which inferences may be drawn with respect to the treatment of other diseases as well. As to diseases of reason, They are numerous, but the deadliest are only three viz., perplexity, ignorance simple and doubt. The first relates to excess, the second to deficiency and the third to perversity of state.

Cure Of Perplexity.

Since it arises out of conflict of evidence on an unfamiliar subject, so that judgment fails to decide positively one way or the other, one must, in the first place, call to mind this maxim that contraries are neither reconciled nor annulled: and hence he should generally believe that in fact one of the two sides of every proposition is true and the other false. Then, in the second place, he must scrutinise premises relevant to the proposition in hand, apply to them rules of logic and exercise diligent prudence in the matter, till the true is distinguished from the false as he may finally determine upon one side or the other.

Cure Of Simple Ignorance.

This consists of want of knowledge without presuming to possess it. Such an ignorance is not bad in the beginning, rather it is a condition precedent for learning of knowledge; because in case one knows, or presumes to know, he can never learn anything. But it is bad to be contented with this situation, and is reckoned culpable in the parlance of the religious as well as the wise. To cure it he must ponder over the state of man and animal, till he is convinced that the superiority of the former over the latter lies in his knowledge and reason. In fact an ignorant person, who is not adorned with this virtue, is to be counted among dumb brutes; nay even viler than they, as it has been shown in the Mutla'. So when he attends the assembly-halls of the learned and the proficient, which are as it were race-courses for the coursers of human virtues, and finds each one of them trying to excell others in collecting the honours of tent-pegging in the art of eloquence, he remains practically devoid and denuded of the power of speech, and so adopting likeness with the dumb-brutes, feels quite unable to express himself. From this it follows that the words which he utters in conversation with those like himself are more

akin to the cries of animals than the speech of human beings: because if they were to belong to the human language they could find publicity and currency in the society of the eminent, who are the chief connoisseurs in the jewel-markets of eloquence. Rather to apply the epithet of man to such a person is like calling a blade of wheat as wheat and a cotton-pod as grape. A little deep reflection shows that whereas dumb-brutes, following the urge of their nature, use their physical powers and organs in such a way as to attain the final limit of their specific perfection, and never deviate from the straight path that may end at that perfection,' while an ignorant person, on the other hand, being neglectful of observing distinction between virtues and vices, and employing his powers in defiance of the dictates of his nature, deviates from and shuns the right course of reaching the end of that perfection which is the special attribute of his kind. An ignorant person is therefore viler than a brute. If following the same reasoning we scrutinise the state of inanimate substances, we find that he is even lower than they; because by misusing his power he has reduced human nature from the highest rank of "Made in the best form"—to the lowest position of—"They are as brutes, nay even viler than they." Aristotle has remarked that in case a blind man and one possessed of sight both fall into a pit they bear suffering alike, but the former lacking means of avoiding accident is excused and pitied and the latter on account of his mistake is censured and reproached by men of reason. Accordingly it is said,

> "In men a greater sin I can not see,
> Than that a perfect man at fault should be."

It is a unanimous verdict both of reason and revelation that no virtue is entire without knowledge. The Lord of the lords therefore in His Book, symbolical of miracles, enjoined upon the refuge of prophethood to pray for the augmentation

of his knowledge, when He orders him to say "O God! augment my knowledge." Again when Aisha, the truthful, asked him whereby was man made the noblest of the creatures, he replied "By reason". The Prophet said to Ali "While people approach their Creator by myriads of virtues, thou shouldst approach Him through thy intellect, so that thou mayest have preference over others in degrees of rank and nearness." There is a precept of the Prophet—"Men are either savants or students, and the rest flies". One of his companions asked the Prophet as to what had been the best of practices he replied "knowledge". He repeated the same question thrice and got the same reply every time. The man then said that he had been asking for a practice and not knowledge, and the Prophet replied that—"A little practice coupled with knowledge is better than much practice coupled with ignorance."

Cure Of Double Ignorance.

The essence of it lies in entertaining a belief inconsistent with facts; and it necessarily presupposes a further belief that he knows the reality. This leads to the result that inspite of his ignorance he does not know that he is ignorant. This is the reason why it is called a double ignorance. As physicians of the body are unable to cure some of the chronic maladies and deep-rooted diseases, so physicians of the mind fail to cure this disease: for with a presumption of knowledge in one's favour search for, and acquisition of, knowledge can not be effected. Accordingly it was observed by Christ that he could cure the leprous and the blind but not the fool. The approximate cure wherefrom a little benefit may be expected, is to employ the man to the study of sciences of Mathematics (such as Arithmetic etc.) because in the solution of their propositions right may be distinctly separated from wrong and there is hardly any scope left for the intrusion of fancy thereunto. So much so that his mind

discovers the relish of certainty, and when reverting to his own beliefs he fails to find the same relish and repose therein he realises their unsoundness, and thus his ignorance is reduced to that of a simple nature, and there is engendered in him a capacity for the acquisition of virtues.

Diseases relating to ire are too numerous to be exhaustively mentioned, but the worst kinds thereof are three viz. anger, cowardice and fear. The first belongs to the side of excess, the second to that of deficiency and the third may be akin to perversity of state.

Cure Of Anger

Anger is a mental state which, while it prevails, incites the spirit and its vehicle the blood to external actions, and is engendered by desire of revenge. When this desire intensifies, the incitement becomes violent, and the brain and nerves which are the channels of mental feelings are filled with black smoke, that hides the light of intellect and weakens its action. Men in this mood have been compared by sages to a cave full of fire and smoke wherein nothing can be perceived but uproar and flame. In this predicament cure is difficult, for at this pitch the more we apply advice or censure the greater we fan the flame of rage. Change of posture; as from sitting to standing, its converse or its like, is however useful; so is the drinking of cold water provided no danger is apprehended therefrom, and in like manner is the making of ablution and going to bed, as it is recorded in the precepts of the Prophet.

Dispositions vary in their liability to anger. Some sulphur-like catch fire with the smallest spark, some oil-like require a strong cause to oblaze, others like a dry wood occupy an intermediary position at ignition, and there are still others that are affected exceedingly late. This last trait, if not occasioned

by weakness or cowardice, but by self-possession and circumspection of the judgment, is commendable. The (foresaid) difference between these classes is however noticeable only at the initial stage of the incitement of anger; for when provacations are multiplied all classes advance alike; rather the anger of man in the last class is the most violent, since it is roused in him by the strongest incentive. It is for this reason that the Prophet has proclaimed. "Beware of the anger of a patient man." It is recorded in the precepts of the Prophet that mankind has got several strata. There are some men quick to excite and quick to set back, some slow to excite and quick to set back, some slow to excite and slow to set back, and some quick to excite and slow to set back. The best of them are those that belong to the second order, and the worst to the last order. Imam Ghazali says. "Since anger carries a man beyond himself, it is incumbent upon the king never to order the punishment of a believer while under the influence of anger, for there is likelihood of his transgressing the limit of what may be due to the offender or of his seeking the gratification of his own self. It was on account of this that Umar, the Commander of the faithful, seeing a drunkard and wishing to catch and lash him, let him off, when he began abusing him, and turned away from him saying that if he lashed him when he had excited his anger the same might be for the satisfection of his own self, and not for the love of God. One of the offenders was one day taken before Umar-bin-Abdul Aziz and began talking insolently in his face, whereupon the Caliph remarked that he would have certainly punished him, if it had not been that he had set him ablaze.

There are ten incentives to anger viz., conceit, pride, quarrelsomeness, obstinacy, joke, arrogance, mockery, perfidiousness, spite and yearning for the acquisition of rare valuables. The concomitants of anger which are accidental

to this disease are seven, viz., repentance, fear of retribution in this world and the next, enmity of friends, ridicule of the rif-rafs, exultation of foes, change of disposition and distress while the anger lasts.

Anger in fact, as sages call it, is a frenzy of the moment; because as a rule the temperament of an angry person tends to flare up from a healthy normal condition to a degree of excessive heat. Such a temperament if it abides in that state becomes the madness of a beast, a thing which is known to a person acquainted with the principles of medical sience. Hence it is that Ali has said—"Exasperation is a kind of madness." If the owner of such a temperament does not feel repentance it signifies madness taking roots. Sometimes owing to the violent agitation of the spirit anxious to show itself in external actions, the heart which is the source of animal spirits is left empty, and so their supply as usual to the members is cut off; or else by the superintensification of heat of anger the essence of spirit is inflamed and from vapoury state it is converted into a smoky one, and in other case instantaneous death may ensue. Or humours of the body are burnt and engender vile diseases which end in death. It was in consequence of this that the holy Prophet had, in reply to the request of Abu Haraira for an advice, repeated his prohibition against anger thrice, without adding a word more to it. One of his companions presented himself before the Prophet, and asked him what religion was; he answered "Good behaviour". He then again came on his right, repeated the same question whereto the same reply was tendered. Then he got on his left, asked the same thing and received the same answer, finally he came behind him and inquired again, whereupon he turned to him and said "Don't you understand? Religion lies in your not giving way to anger". In the holy Book it is recorded "Those who swallow their anger and pardon the people (are good)."

Like every other disease anger may be cured by removing its causes. If, therefore, conceit be the cause of it, then since it falsely presumes a position for a man which he does not indeed deserve, it may be removed by looking to his own failings and foibles and comparing them with the virtues of others; for there is none in whom we may not observe his specific excellence if we were to study him with an impartial eye. The holy and the Almighty Creator has made every one of the atoms of the Creation, an index of some one particular appellations of His, and a mirror to reflect an assigned attribute in which none other partakes. In the organization of the world every thing has got its peculiar part to play.

Hemistich.

The fly's as useful here as peacock is.

If pride be the cause of it, then either it may be based upon one's excellence relating to his body or his external possessions, such as wealth, beauty, nobility of rank. If it is wealth, a sane person knows that it is something external to one's self and hence not secure against accidents of being taken away by force, and so can not be the cause of pride. If it is beauty, surely being a thing liable to decay on a slight illness causing a change of temperament, is not proper object to be exulted at by a man of reason and perfection.

Verses.

Ne'er shouldst thou take the slightest pride,
In beauty and thy wealth;
For that does sickness take away,
And this nocturnal stealth.

If it be nobility of rank, which signifies eminence deriveable from one of his ancestors, then assuming that the same ancestor of his comes into being and accosts him like this'— "This eminence which thou bragest of in reality belongs to me, what is thy personal eminence that thou shouldst be so

proud of?"—he should have no reply to give. Or again one of the savants of the age were to compete with that ancestor of his and excel him in that eminence, how can therefore descent from that ancestor be the source of exultation over the learned who may be equal to that savant. It is a habit of the worthless to claim, on the basis of some excellence belonging to their forefathers, a superiority over those savants who may occupy position equal or even superior to their ancestors. Or even supposing those savants to be inferior to their forefathers, still a small virtue possessed by an individual in his own nature is nobler than much of that vesting in others, and yet on account whereof they falsely believe themselves to be entitled to censure the learned and ridicule the wise. It is accordingly said :—

'Tis true what thou dost proudly tell
Of thy ancestor's worth;
But bad was this in them that they
To thee had given birth.

His holiness, the perfecter of morals, has said "Do not come to me with your pedigrees, but with your actions." So was it observed by Ali, Commander of the faithful;

Couplets.

Son of my soul, I draw from rev'rence my descent
Though Pers'an or Arabian be my ascent.
A right youngman is he who says such is my worth;
Not he that says such are my sires who gave me birth.

A story tells us that one of the Grecian chiefs bragged of his superiority over an attendant of his, who retorted in reply, "If you claim superiority on the score of gorgeous clothes that you have bedecked yourself with, then the merit belongs to clothes and not to you; if on the basis of an agile horse that you ride, then the beauty is that of the animal and not yours; and if on account of the eminence of your ancestors, then

they are the owners thereof and not you. As on no account does any merit belong to you, so if each one of these things were to ask for return of its respective merit—rather none in fact being transferred to you the question of return does not arise—what possible distinction will be yours." It is reported that while a philosopher was in the society of a man of substance, who was bragging of his worldly effects, he felt an urge to spit. On this he surveyed all round him, and failing to find a suitable spot for the purpose, spat at the face of the rich man. Those present there rebuked him loudly whereat the philosopher observed that curtsy demands one to spit at the vilest place, and looking round him he had noticed none viler than the face of that man, which owing to the vileness of ignorance has been mis-shaped from the graceful human appearance. This humble author was told by some of his teachers that once, in the outskirts of Persia, a man of the world who proudly exulted in his frail fortune and wanton wealth, went to one of the men of Intuition and Inspiration, at a time when he was deeply immersed in his abstractive meditations. No sooner did he happen to see this worldly man than he sharply asked his servants to turn that jackass out, and urged his demand so vehemently that the worldly man withdrew himself. Subsequently when he recovered from his trance the servant told him what had passed, whereupon he observed that he had seen in him nothing more nor less than the figure of a donkey.

Cure Of Quarrelsomeness And Obstinacy.

They cause to break the bonds of amity and dissolve the ties of unity, for disagreement is the opposite of concord. The more does plurality become prevalent and prominent, the greater does order dissolve and organization fall to pieces; because the materials of plurality can be held together only by the majestic awe of unity. These two qualities therefore lead to the disruption of the system of the world, which is the greatest of the mischiefs.

Cure Of Joke.

This is omitted in the text.

Cure Of Arrogance.

This is akin to conceit. The only difference between the two being that the former presumes perfection which one does not in reality possess; while the latter is confined to the display of that perfection before others, although one does not presume to possess it himself. The cure thereof lies in thinking to the effect that it does not become a person, who has twice been through the urinary passages, to be arrogant. Ali says "What status has man got to be arrogant when his beginning is a foul semen and his end a putride carrion, while during the intervening period he carries in himself foul night-soil". According to an inspired saying of the Prophet (wherein God addresses him) "Sublimity is My covering sheet and greatness My loin-cloth, he who disputes with Me in their possession I will hurl him into hell." Again it is recorded in the traditions of the Prophet that in the land of resurrection the arrogant will be resuscitated in the shape of despicable ants. Indeed with the exception of the Supreme Munificent Being—the skirt of the robe of whose glory no dust of want may ever dare soil in any manner and the existence of Creation is a mere reflection of the lustre, and a drop in the bounty, of whose being—none has the right to be arrogant; since there is a marked difference between arrogance and want.

Couplet.

An arrogance is vile, in beggars viler still;
For'tis like wearing garments wet in snow-day's chill.

Cure Of Ridicule.

It is the habit of the low who indulge in it, to win the hearts of the rich, to seek close association with them, and to beg of them wealth and position. He who, on the other hand, is possessed of some skill and merit, and is also high

born, may consider it a disgrace to approach them through such means, rather with the help of his skill and merit, wins respect and position from them. It is among the precepts of the Prophet that on the Day of Reckoning, the scoffers will be invited to a door of the paradise and when they reach it, it will be closed upon them; and on returning therefrom, will again be called from another door, which too will be shut against them as soon as they arive there. Such a treatment shall be accorded to them in a like manner, and thus shall they be mocked to this torture.

Cure Of Perfidy.

It may relate either to property, position or the like; and every division thereof is a treachery, which is the vilest of the evils and an evil of the low-born, which no wise man can approve of. The refuge of prophethood has counted it among the habits of the hypocrit, and remarked that on the Day of Resurrection a perfidious man shall carry a banner by means whereof all those present there will know his perfidy This disposition preveils chiefly among the Turks whereas fidality, which is the opposite thereof, predominates among the Syrians and Æthiopians.

Cure Of Extortionate Retribution.

This is inflicting of a greater punishment by way of retribution, and the evil underlying it may be inferred from oppression exercised as well as borne. It is incumbent upon a reasonable man never to attempt to take revenge until he is positive that he is not thereby to cause a greater harm which however, may be the result of exercising prudence and reflection and acquiring the quality of patience. It is rather more expedient to forgive altogether, since thereby one may convert a foe into a friend who may ever after carry the brand of shame and penance. Men of zeal, possessed of power to wreak vengeance, consider it too hard for them to forgive: consequently,

the saying is, "It is much more bitter to forgive an enemy than to torture a friend."

Cure Of Greed For Rare Valuables.

To covet and envy valuable articles of rare excellence is beset with dangers, which it is highly expedient even for kings and men of power to avoid, much more so it is for those of the middle classes. No king can be secure against losing rare jewel that may exist in his treasury; because it is quite obvious that revolutions occasioned by the revolving firmament, rather vicissitudes of fortune caused by the Almighty Creator, invariably bring about changes in circumstances; the Tailor of Time sews the guilded cloth of elemental systems with the thread of beams of stars and then cutting it with the scissors of disruption, casts it into the flames of destruction; and the Chemist of Fate who prepares compound from the essences of elements and pounding it in the morter of sky prepares another concoction out of that matter. The law of God now is indeed the same that was long past before this, and thou shalt never discover any change in it.

Whenever king at the loss of one of the rarities, whose love may be treasured in his inmost heart, is afflicted with grief and betrays symptoms of distraction and dismay, and gives way to distress far in excess of the measure of bliss of ecstacy that he derived from its possession (what may happen to an average man in similar circumstances). We are told that a crystal globlet, which was noted for the clarity of its substance and the sublimity of its appearance, and in chiselling the rotundity of whose shape most adept mathematicians had exercised their minutest skill, was brought into the presence of a king by way of present. When he looked at it with a searching eye his mind was ravished by the beauties of its details, and it appeared to him next to neither the sun nor

the moon. Consequently, he ordered for its safe custody in his private treasury, so that he may refresh himself by observing it from time to time. It so happened that according to the spirit of this

Hemistich,

What blessing's there that time does not bespoil,

The accidents of time and the vicissitudes of fortune, conforming to their ancient principle made that a prey of destruction. This incident deeply affected the king, so much so that he left off guiding the affairs of state, attending to the interests of his subjects, and mingling up with his friends and associates. In the paroxysm of grief and sorrow over its loss, he used to gnaw at ruby-red lips with his pearl-white teeth, and in the fullness of distraction, shed from the corals of his eyes the carnelians of tears over his sulphurwan cheeks. With his silver-white tears and gold-pale cheeks, he used to spend much of his precious time in his wistful recollections about it. So completely had the frenzy of his yearning for that globlet overwhelmed his mind, that the crystal globe of the firmament, inlaid with myriads of starry gems, looked to him a mere darkness; the ruby inspite of its stony heart burnt with grief at his woeful condition; and the coral despite its hard-heartedness was moved by this calamity to turn its liver into blood. Much as princes and ministers exerted themselves in striving to find out a jewel which in comforting the king could form an adequate substitute for the one lost, they returned disappointed and dejected from their quests. In the end, the reins of self-control and self-possession slipped out of his grip and complete anarchy crept into the affairs of the state. Such may befall kings; whereas, if a man in a low station of life chances to possess a rare article or an exquisite jewel, men of violence bestir themselves with greed and rapacity, and enter into dispute with him to take it away by force. If he surrenders it

submissively, he may, afterwards, fall a prey to grief and distraction, and if on the other hand, he resists defiantly, he may expose himself to destrution and so lose his life. Why should, therefore, a man of reason acquire a thing which may lead to such evil consequences.

Hemistich.

This world is made for me, not I for it.

Such is the exposition relating to the causes and cure of anger. But to a man beset with the virtue of equity the cure of anger may be quite easy; since anger is a violence and a departure from the straight path of equity, which for no reason may be reckoned praiseworthy. What a certain school presume a frenzy of ire to be an outcome of superabundance of manhood, and so in the height of their misconception consider it to be vallour, the same is an absurd notion. How can a disposition be deemed commendable by reason which may engender such evils as: disruption of the affairs of self, family and relations, of domestics and slaves, of retinue of servitors and followers. The refuge of revelation has observed that the bravest of the brave is he who is the master of himself even in his fit of anger. When on the occasion of his return from some of the holy wars he said, "We have returned from the minor crusades to the major one," his companions asked him what was the major crusade, to which he replied "Contest with your own self; since the bitterest of your enemies is your animal-self which exists between your two sides" (i.e. in your body). If with the fit of anger a perversion of state is also mixed up, the patient may closely resemble a dumb-brute, fall foul of animals and inanimate objects, such as vessels, implements and articles of furniture; mitigate his wrath by hitting cattle and killing cat-and-pigeon-like things; break pen and lock if the slit of the former does not suit his taste or the latter does not open agreeably to his haste, or

burst like a man into abusing without rhyme or reason. Such a conduct is of the meanest nature. There are stories told about kings who were notorious for their violene of temper, that whenever their boat reached the beach a little late, they used to be angry with the river and threatened it to be drained off its water or to be filled up with mounts thrown into it. Hakim Abu Ali Muskovi relates about some such fools, that whenever they slept outside in the moon-shine and chanced to fall sick, they used to lose thier temper on the moon and abused and satirised her. Some such satires on the moon are well known. Indeed in this habit of theirs, they have sought resemblance with dog.

Couplet.

The moon shines on, while barks the silly cur;
Let some one ask, why's he incensed at her.

In short such like failings, in the fullness of their measure of vileness, are ludicrous, and the owner thereof proclaims aloud the defect of his intellect and the perversion of his nature. This evil habit is the particular quality of the imperfect, such as women, dotards, children and invalids. Just as bodily qualities may incidentally engender their opposites, so it sometimes happens in mental states that the vice of anger may arise from the excess of power of desire which is covetousness and so, in a way, its opposite. When a greedy person is obstructed in his desires, he flares up into a flame of anger, and when a miser loses something out of his possessions, he falls out with his friends and associates who have in no way contributed to his loss. The only fruit that one may reap from such evil habits, is the losing of friendship and the earning of repentence. But, a son the other hand, a man of equity keeps his mental states equi-balanced in the scale of reason, so in every incident that happens to him, he treads the path of moderation in the exercise of connivance, indulgence, forgiveness or punishment.

There is a story told about a frivolous person that he once assailed the honour of Alexander, and let loose his tongue in vilifying him. One of his ministers remarked that if the king were to punish him, he will refrain from such a conduct and his example will help to deter others. Upon this, Alexandar observed that such a cause of action is not consistent with sound reason and correct judgment; since now that nothing unpleasant has been meted out to him by us, any one hearing this incident may refute his allegations against us; whereas if we punish him he will intensify his abuses and invectives, and men of reason will consider his indulgence therein excusable. Once again one of the rebels, who had cast off his neck the yoke of obedience to him (i.e. Alexander) and was incarcerated in jail, had had his charge-sheet cancelled by him with the pen of forgiveness, and so set at liberty. One of his ministers cried out in a fit of rage "If I were you, I must have killed him." In reply to this Alexander said, "As I am not you I do not kill.

Cure Of Cowardice.

Cowardice means the quiescence of the soul to revenge itself when revenge is necessary. This, then, is the opposite of anger, for latter denotes excess in revenge. This is invariably attended upon by such execrable incidents as, self-debasement, bad living, unlawful designs of encroachment upon patient's rights, want of stability in his pursuits, and indolence and love of comfort which is conducive to deprivation of all benefits and benedictions, encouragement for the exercise of oppression against him, wilful resignation to bear affronts to self and family, submissive endurance of abuses and invectives, want of shame at what is obviously odious, and relinquishment of interest in necessary engagements.

The cure of this disease, as of all others, lies in the removal of its exciting cause. That, however, may be effected by rousing

the mind to realise the odiousness of this position, and exciting anger by proper devices; since anger is engrained in every individual of the human race. In case, however, it may be of a weak nature, it may be flared up to a proper pitch by appropriate designs as spark is raised from a stone by constant ignition. For this purpose, it is agreeably expedient to quarrel with a person from whose mischief one may feel secure, or it may be beneficial or offer a nearer approach to this expedience to kick up a row with a person who may mete out to him an overmeasure of abuses and invectives. Illustrative of this principle is the story relating to Mansur-bin-Nuh, the ruler of the kingdom of Khurasan, who was afflicted with gout, that the leading physicians of the day admitted their inability to cure, and confessed their incompetence to devise a plan of treatment to pursue. Eventually, the ministers of the state unanimously decided to consult Mohamed Zakariyya Razi, who was deeply acquainted with the principles of disease-curing and health-repairing science. A messenger was consequently deputed to fetch him. When the physician reached the beach of the Kulzam, he shunned to board the boat and was, therefore, put into it with his hands and feet tied up. As he appeared before the king after crossing the river, he practised upon him a variety of ingenious devices and rare expedients, but none of his arrows could hit the target of success.

Verses.

When fate ordains (the medicines reverse
Their innate properties);
For dryness almond-oil, and billiousness
Does oxymel increase.

Eventually, he told the king that all bodily cures having proved inefficacious, it was expedient to try a mental recipe, which, if constantly applied, gave some relief, well and good, and if not, he should despair of recovery altogether. Conse-

quently, he carried the king all alone into the warm bath, and gave an explicit order that none else should enter after them. When the warmth of the bath heated up the blood of the king, he came upto his side with a drawn dagger, let loose his tongue in abuses and invictives, and warned him that since he had ordered him to be brought over the river with tied up hands and feet and to be dragged along so many miles in a undignified manner, he would forthwith kill him with his dagger. This set ablaze the flame of anger in the king who mechanically jumped to his feet. Mohamad Zakariyya ran out simultaneously and handing over a letter to one of the courtiers of the king and telling them to take the king out and to follow the instructions inscribed in the letter, himself mounted a swift horse and rode out of the bounds of Khurasan. They then treated the king as instructed with this result that he recovered fully, because the phlegmatic matter had been dissolved by the heat of anger aided by the warmth of the bath. After that, howsoever importunely did the king ask for his presence, he never cared to attend, rather always excused his absence by saying that though the abuses were resorted to by way of treatment, yet there was every likelihood of the king remembering the incident with an unpleasant effect upon his mind, and hence in those circumstances one could never feel secure from the kings. The object of this story was to impress that, howsoever weak one's anger may be owing to the phleg-matic nature of his disposition, there is always a possibility of its being flared up. Thus some of the philosophers were in the habit of going into battlefields and places of peril, or sitting in a boat when the water was rough, so that they might acquire thereby a capacity to encounter difficulties and dangers.

Cure Of Fear

By fear is meant that mental state which is engendered when an unavoidable evil is imminently appre-

hended to take place. Such an apprehension relates to a future event, which may be either certain or possible in its occurrence. A possible event may occur either by one's own act or the act of some one else. In no division thereof, it is consistent with reason to give way to fear. If it is a certain event, then since it is an admitted fact that it is beyond human power to avert it, a fear can serve no other purpose than that of accelerating the calamity and anticipating the grief; and so one is thereby held back from attending to his secular and religious interests. This habit may, therefore, lead him to misfortune in both the worlds. If, on the other hand, it is only a possible event, and the cause of it is not the act of the person himself, then since in its own nature it is capable of happening or not happening, it would not be consistent with right reason to apprehend its occurrence with certainty and so to grieve over it at the present moment. It is rather expedient, under the circumstances, to leave it to its own character as a future contingency. This latter kind inspite of its being analogous to the former in the matter of expediting evil, has this particular speciality about it that there being no certainty of its occurrence, it is better to abstain from fear. If, however, its occurrence is dependent upon one's own act, he must avoid abusing his powers, and refrain from doing an act that may conduce to disagreeable consequences. Doing an evil act on the false belief that it will remain a secret for ever is not warranted by reason. As, therefore, it is obvious that the betrayal of an evil act productive of disgrace is possible, and that which is possible may not be much remote in its occurrence, so one must never venture to undertake it. Thus, it is plain that the cause of fear in the first kind lies in apprehending the occurrence of a possibility to be a probability, whereas in the second kind it lies in apprehending the non-occurrence of a possibility to be a probabilty. Under the circumstances, both of them are occasioned by deficiency of intellect and laxity of understunding. Since death, of all the occasions of fear, has the

speciality of violently affecting the people at large, it is proper and expedient to devote ample space to the discussion of its special characteristic, and, thereby, to untie the knots of fear that abound in human mind.

Cure Of Fear Of Death.

It must be borne in mind that death is not the destruction of human being, since reasonable soul deriving its existence from the substance of Divine omnipotence and the light of Divine glory, mortality may not venture to cast a glance upon the vast expanse of its permanence, and the events of time and space may in no way affect its natural essence.

Couplet.

He who by love that lives may never extinct be,
On world's record is writ our immortality.

This doctrine (i.e., of the immortality of soul) has been expounded and firmly established in science by intellectual reasonings; but the exposition most suited to the present occasion is the following. Let a man suppose that a member of his body, say a finger, is destroyed, and he finds that his individual self is not affected in the least. Let him, in a like manner, suppose the destruction of a second member, and so on and so forth, till he comes to suppose the destruction of all of them, and still he may feel his self intact and working with correct precision at every one of the stages. From these premises, it may safely be concluded that fear of death proceeds either from ignorance as to its real nature and from the false assumption that death is a cessation of human being, or from some pain supposed to be involved in death, or from some loss apprehended to take place thereby, or from circumstances supposed to arise after death—the same may relate either to his own person, such as punishment to be borne by him in the next world, or to his children and survivors—or from uncertainty

about these circumstances and want of decision on them. Most of these matters, when scrutinised with the eye of reason and measured with the standard of reflection, may not constitute an occasion for fear. As to the first, the above discussion has shown that the real nature of death is the severence of connection between the soul and the body and the abandonment of the use of the bodily organs by the former. As to the second, since bodily pain is the result of animal vitality in human body and the latter depends for its existence upon the alliance of the soul with the body, and death occasioning severence of this alliance may also destroy pain: because whatever served as source of unpleasant sensations, has ceased to exist. As to the third, it may be borne in mind that death complements the properties of human nature, and it is in view of this that the ancient philosophers define man as a creature who lives, speaks and dies. Death, therefore, is a completion, and it is only the defective reason that takes it for a a privation.

Hemistich.

Hast thou ne'er heard that man comphetes himself with death.

It is therefore incumbent upon a wise man, to come out of the dark underground cell of his animal nature into the limitless atmosphere of intellect, to recognise superiority of intellectual over animal life, to devote himself to attain to its perfection, and, soaring with the wings of his zeal, to make the summit of the empyreal region his roost.

Verses.

At morn the holy bird this word to me conveyed,
From top of Sidra tree:
"Why in the trapping-ground of accidents hast made"
"A resting place for thee?"
"For thee have angels made a house in heaven's domain"
"Of love and luxury;"
"Why in the house of woes dost thou abide invain"
"Resigned to misery"?

Similarly,

> When with the wealth of union Divine,
> Hast thou been fully blesst;
> Beware to sojourn in thy body's inn
> For e'en the shortest rest.

As to the fourth, punishment being a sequel of offences, one must refrain from attempting to commit wrongs; since it is his own sins that are productive of fear.

As to the fifth, if the fear be in consequence of any harm being done to his wife, children, relations or friends, he ought to know that the bounty of eternal Providence guided by ever-lasting wisdom directs every atom of being to the desired end, which has to be consistent with what He judges best for the harmony of the world; and wherein none can effect any change or modification. Even supposing that the man had still been alive, the development of his children would not take place according to his personal desires rather would it be in strict consonance with the will of God. Thus it is a matter of common experience that many a man of learning devotes his best attention to the discipline of his children and it avails not the least. Should his grief however be in consequence of his separation from them, or for the loss of his wealth and holding, it may belong to the category of that sorrow, which accelerates suffering, and is execrable since it relates to matters wherein sorrow may do no good. The cure of sorrow will be dealt with presently, if so be the will of God.

As a consequence of all the above-exposition we state, that it is an admitted principle of philosophy that every thing that exists is perishable; and since human body is one of those things it is bound to decay. As elemental constituents had been brought together by the action of the spheres, and possess natural tendency for dissolution and disintegration, so they will invariably break asunder one day.

Verse.

The flood convergent will one day
This tree uproot outright;
And so will unpropitious wind
Put off this lamp one night.

Thus whosoever desires to possess the being of his body, desires also the decay attendant thereon. If there were no death to take place, our turn to own and enjoy the things would never have arrived. Hakim Abu-Ali-Muskovy says that if it were to be supposed that one of the departed ones whose descent is carefully preserved, for instance Ali, the Caliph had been alive, together with all his descendants born in the course of four hundred years—the period ranging between Ali and Hakim Abu-Ali—their aggregate number must indeed have exceeded ten millions; because inspite of all varieties of adversities, misfortunes, calamities and accidents that have befallen this race, and also of the attempts made by tyrants to extirpate them, there are about four lacs of them still in existence and bescattered in different cities. If we then apply the same supposition to every one of the contemporaries of the Prophet, almost the same number shall have to be added for him in this period of four hundred years. From this it follows that if for four hundred years no one were to die, and production and procreation were to continue as usual, their number would be immense; and if we double this period, the duplication of the number of persons proceeding on the analogy of duplication of squares in a chess-board, will baffle all the calculation and numeration. The vast expanse of the earth and the extent of the habitable quarter of the globe, which geometricians have accurately surveyed with the help of measuring instrument supplied by demonstrative presumptions, and measuring standard obtained from positive propositions, if partioned among human individuals the share allotted to each would hardly suffice him

to set his foot on to stand erect; and even if they were to stretch up their arms for standing in close contact with each other the face of the earth will not contain them, much less to give them room for sitting, sleeping and unavoidable movements. Further on there will be no space left there for throwing rubbish, building and cultivation. If such a miserable plight was to ensue in eight hundred years or even less, what consequence will it lead to if this period was doubled? Aspiration therefore for life of eternity and repulsion from death, may be classed among the perverse ideas of the absurd, and the erratic notions of the ignorant. A wise man ought to keep the mirror of his mind clear of the mists of such perversities; and firmly believe that whatever is witnessed in the organisation of the world rests on the best reason and the most perfect method: any idea of effecting improvement therein denotes perversity of thought.

Should there be a man, however, who does not long for the perpetuity of physical life, but, owing to his protracted hopes, desires his life to prolong beyond the limit of normal average, he ought to reflect that unquestionably the underlying desire for the prolongation of life may be the enjoyment of pleasures attendant thereon. But this too is obvious that in old age all powers decline; the senses external and internal feel jaded; delight of health which is the root-cause of all delights is lost, and according to the text—"Whosoever is granted a long life is reverted to his congenital nature"—all his circumstances are reversed viz., strength is changed to weakness, health to infirmity and honour to indignity; so much so that even his own wife and children get tired of him. To crown all he is visited at every instant by the separation of an associate, at every moment by the death of a confidant, and is afflicted at every hour with a calamity and at every minute with a distress. Thus whosoever aspires for a life longer than the average limit aspires also for the troubles

consequent thereon. Since it follows from the above that death is indispensable, which in reality means the deliverance of the pure and noble soul from bearing the burden of ignoble earthy body, and the release of the spiritual bird from the cage of material frame; and since it has been established that the resting place of human soul is in the next world, it is incumbent upon a reasonable man to devote himself to the acquisition of Divine benedictions and eternal enjoyments. He should not hang down his head like the cattle at fodder and drink, but lift it up as becomes a man towards the world on high, and employ his physical faculties in collecting materials for intellectual felicities. Cutting off, in this world, all ties of attachment with his physical body, he should, in accordance with the text, "Die before thou diest," die a volitional death; so that when natural death overtakes him he may transfer himself from this narrow cell of time and space to the vast expanse of the highest of the high places, being in the vicinity of the Lord of all Worlds, and which is the seat of righteousness, being the resting-place of the Prophets and the truthful; and may thus be blessed with a natural and everlasting life. Plato accordingly says, "Die a volitional death but live the natural life."

Verses.

How blest the day when I shall quit,
This desolated place,
And longing mental peace to get
Pursue my darling's trace;
When craving for his face to see,
And dancing flightily
In sun-beam mote-like, I proceed
To sun's splendid sea.

This is the cure of the diseases of the repelling power. The diseases of the acquisitive power also may arise either from the

side of excess, deficiency or perversion of state. There are many species under each one of them, but the most dreadful of them are four viz., excess of appetite, levity, sorrow and envy; a brief description of their cures seems proper.

Cure of Excess of Appetite.

Should it concern articles of eating and drinking, the person addicted to it must think over the vileness of these articles, the meanness of his co-partners therein, and the evils resulting from and induced by it, such as, degradation, humiliation, lapse of dignity, loss of prestige, and every other kind of evil that may be engendered by derangement of understanding, and dullness of intellect, and all types of ailments which according to the principles of medical science may result therefrom. The physicians say that excess in eating and drinking is productive of all diseases. It is a dictum of the Prophet "Eat into some portions of your stomach and you shall be healthy," and again it is recorded in his sayings, "The stomach is the source of all diseases."

If it relates to excess in carnal knowledge, then it should be borne in mind that, in addition to observations made above, the intemperate lust for women is the greatest of all the causes productive of weakness of body, deterioration of intellect, shortage of life and wastage of property. Imam Ghazali compares such a lust to an extortionate governor who, if given free reins by the sovereign authority, robs the subjects of all their wealth and reduces them to want and penury, and contributes nothing to the royal exchequer or for the maintenance of the army. Sexual appetite in like manner, if not subordinated to the imperious authority of intellect, spends on itself the entire stock of healthy matter and sound extract earned by the subordinate nutritive powers, and leaves all other faculties and organs of the body to grow weak and stinted through starvation. If on the other hand, under the dictates of reason,

in an equitable manner and to a reasonable degree it confines itself to the perpetuation of the kind, he resembles an administrator who collects revenue in a just manner and applies it to the interests of the dominion of his sovereign, such as fortifying its boundaries, repairing its bridges and paying its troops. He must realise that there is a greater likeness among different women in gratifying lust, than it is among different dishes in satisfying hunger. Consequently as it is considered execrable by reason that a person discarding a meal ready at home should go along to other doors for the like of it, so it should be regarded detestable by him that, ignoring the interdiction of reason and religion, he should transgress the limits of lawful cohabitation and indulge in liaisons with strange and impure women, inspite of all the evils that reason and religion denounce as following therefrom. There is thus a precept of the prophet "Adultery curtails life and living." It is recorded in the Psalms, "Loss of living is the smallest bane that afflicts a lascivious man." If this man gives himself up entirely to this passion, it may rise to such a pitch, that if, for instance, there were only one woman left in the world that he had not gone to, he would consider that intercourse with her may give him such a pleasure as may be conceived to be obtained from none other; and this may be the height of ignorance and absurdity. If he were, on the other hand, to exercise his passion temperately he would be safe and secure from all these evils. On this occasion some philosophers have counted even love among the maladies of this power, and have called it to be the most disastrous of all its kinds. The patient owing to the prevailing influence of lust applies all his attention to the pursuit of one particuler person. The cure thereof lies in distracting his attention from that person, and devoting it to the study of abstruse knowledge and fine art, which may require greater reflection and application in their execution; and also in passifying the passion by benishing from the system

any stimulating matter and causing him to use soothing remedies, as are prescribed in books on medicines.

Elucidation.

The above description, however, applies only to animal love, which is produced by excess of lust. Spiritual love, which arises from intellectual affinity, is not to be counted among vices, but is rather to be treated as a species of virtue. Fine natures, according to the principle of homogeniety being the cause of affinity, have a strong bias for fine faces, as it has been hinted at in the previous discussion on equity, but the exposition thereof relevant to the present topic is the following. The nobler and better is the equipoise of temperament in a person the greater shall be the inclination of his soul towards fine faces, soft strains and admirable attributes. As, indeed, the plants of perfection of both of them (i.e. equity of temperament and inclination to beauty) rise up in the same atmosphere, and the trees of their equipoise are watered from the same source, they must evince a tendency for union, which is the true essence of love. Since, however, the relation between these two noble qualities manifests itself in any two different entities, it may, according to difference in their respective capacity and peculiarity of disposition, develope in one to a fuller and a higher degree, and in the other to a lesser and a lower degree. The lover's attitude as such represents the lower development and that of the beloved as such the higher one; the former is prone to secrecy and sacrifice and the latter to promulgation and preservation. Hence in regard to "Muthaba" numbers the wise men claim that, when two persons may happen to use from among articles of eating etc., two such articles the numerary value of whose letters may form the "Muthaba" number, or each one of them keeps with him an amulet bearing an inscription thereon of the "Muthaba" numbers divided by four there will of course be love and harmony between them, provided, it is said, the smaller number

is used by the lover and the larger one by the beloved. Such a love forms a guiding principle for theological divines and exercises complete influence in ennobling the mind and enlightening the soul; for whenever the world-glorifying sun of love dawns, in accordance with the text "The earth brightens up with the lustre of its Lord", upon the horizon of a man's mind, the darkness of his nature's opacity retreating towards the west of decline disappears into nothingness; and wherever the world-consuming fire of love, which is described as "Leaving nothing intact and passing never away" takes place in the forest of mind it consumes outright the consolidated ground-floors of the propensities of disposition.

Verses.

My egoistic all has burnt,
Thy mighty flame of love—
My body, heart and mind and soul
And faith being all above.

O! tell me world-consuming love
How called and what thou art;
For life anew to faith, and death
To darkness, dost impart.

It is on account of this, therefore, that the philosophers have pronounced three things as conducive to excellence of intellect and goodness of mind, viz. chaste love, noble reason and listening to the counsels of the good and the intelligent. The mystic divines used to recommend to their new disciples to begin their career as such from love.

Hemistich.

To this what counsel may superior be.

There is a saying of the Prophet "He who falls in love, remains chaste, keeps silent and then dies, he dies the death of a martyr". Yet another saying is "God is goodly and loves

goodliness". Zunnun of Egypt has proclaimed "He that loves God, loves everything that is of dark or fair beauty." The chief of the men devoted to Divine love and knowledge, Shaikh Abu-Mohumed Rozbahan says "Without passing through the process of incarnation Divinity pervades in humanity, and the human beauty is a reflection of Divine beauty."

Verses.

Upon the earth no spot is there,
His beauty where they don't reflect—
The stony heart, the sug'ry tongue,
The stature tall that stands erect.

The truth being that, following the principle of "what pervades the main reaches the branches," the latent tendency of eternal love penetrates the hidden recesses of Creation, and the ray of the light of primal love, which is indicated by the text "So I loved that I might be known", obviously plays upon and works into the particles of existing things. It is the same ray that manifests itself in the heavens in the form of a volitional tendency that is productive of revolving motions, in the elements as a natural tendency, in the vegetations as a nutritive force, in the animals as an appetitive faculty, and in the perfect minds of human beings as a spiritual love. If a person with his eyes of observation wide open goes round the world, and, ascending from (the region of) angels who are absolutely devoid of constitutional taint, goes up into the region of the spheres, and then descends back therefrom to the heart of the earth, he may find no atom bereft of this ray of love.

Verses.

A cup they gave me from the barrel of His love,
When took this mortal earth its birth;
The same that set the sky go twisting round and round
And made fall flat the sottish earth.

Also :—

His love has nothing in this world
Unpermeated left;
And none's therein whose heart has not
By grief of love been cleft.

And prominent philosophers have all acknowledged the pervasion of love in the Creation, but as it is difficult to discriminate between a carnal and a spiritual love, and since each and every individual does not possess the power to rein in his natural propensities and the preponderance of his sensual appetites, for,

(Verses)

It does not lie in every soul
To drink and to control;

so those adept wayfarers, who can traverse the path of love with the steps of extreme desparation, and leaving aside their physical desires and carnal delights may die the death of their own choice, are rarer than even the red sulphur. Most people, on the other hand, are bondsmen to their own personal desires, and so, never having ventured to come out of the pale of subjugatior to their natural propensity, are pleased to call lewedness as love and take lust for chaste desire. Such men possessing the attributes of beasts profess to have achieved human perfection, and being slave to their physical desires claim to rank with the free-born. Alas! Alas!!

Verses.

Provision for this wilderness to cross
In hand of Solomon does lie,
The lewd possess it not; for eagle's flight
Can none with wings of fly dare try.

Under the circumstances therefore it is a safer course to observe complete abstention in this matter.

Live single and let love alone,
That brings, to start with, grief,
At half-way, illness, and at end,
A murderous relief.

In love, foresaid 's the best advice,
To my experience known;
But disagree'ng, follow what
Agrees to taste thy own.

The mark, whereby physical love may be distinguished from spiritual love, and according as Imam Gazali has declared it to be in several of his books, is the following. If a sight of beauty excites in a person a delight analogous to the one excited by the sight of a green verdure, a flowing water or the like, it may be indicative of quiesence of lust; and on this ground it may be permissible to look at it. If, on the other hand, it excites a different delight, which may be conducive to lust, it shall be a brutal desire; and as such it is forbidden to observe it. Others however have remarked that in spiritual love, one is much more attracted by gestures and words than by parts of the body and their symmetrical proportion; because one's soul is inclined more towards spiritual than towards physical things. As love is a subject which can never be exhaustively dealt with, so confining ourselves to the amount of discussion already made, we revert to the original subject. God alone may vouchsafe our chastity and keep us straight.

Cure Of Levity.

Unfortunately this is omitted by an oversight in the original text.

Cure of Sorrow.

It is a mental suffering that proceeds from losing an object sought for and missing a thing hankered after; and the

incentives thereto are greed and avarice for the attainment of physical pleasures and carnal delights, and expecting permanence to the glittering gew gaws of the world. The cure thereof lies in his reflecting over the fact that the beings of this world of evolution and dissolution are not immortal, as it has already been hinted at under the cure of fear of death; and that those alone that may be of a permanent and lasting character are the intellectual acquisitions and spiritual attainments, which are placed too far above the reach of time, the range of space, the influence of opposites and the infection of decay. Eventually when he may feel fully convinced of this aspect of the problem, he should neither entertain vain desires and absurd notions, nor set his heart on worldly tinsels which are passing shadows and false conceits. On the other hand, he should devote his entire endeavour to attain to that perfection of understanding and those sublime qualities that constitute imperishable acts of virtue and also means of connection with the holy environment of the Glorious Being; and securing his release from the house of greed that forms the haunt of endless griefs and accumulated afflictions, should reside in the region of resignation that forms the home of genuine pleasure and permanent bliss. The subject of the glorious text that runs to the effect "Let all know that friends of God are never saddled with fear nor do they ever grieve" implies the same thing.

Verses.

What keeps him happy, is to shun
That may inflict him pain;
And that which he may fear to lose
He doesn't with him retain.

Jamshid did nothing take with him
From tale of cup apart;
So on the tinsels of the world
Thou shouldst not set thy heart.

He should, therefore, keep his self satisfied with what it has and never to allow it to grieve at what it does not possees, so that he may, thereby, manage to live the life of a perpetual bliss. There is a saying of the Prophet to the same effect—"It is a fact that God, by His wisdom and to His glory, has placed joy and bliss in resignation to His will and faith in His providence". If, however, he may consider it a difficult course to adopt, he may ponder over the state of affairs of various classes of people, and will thus realise that every class, though the same may consist of men of crafts, is not only satisfied with its own practices and pursuits of life according to the text "Every group exults at its own acquisitions" but also considers all others to be deprived of them and so to be pitied for their being as such. Those, therefore, that strive after virtues, should not in this respect show themselves inferior to the ignorant and the erratic, nor wistfully look at the worldly trinkets in the possession of others, nor grieve at their own failure to lay hand on them. Thus God Almighty exhorts the Prophet in his miraculously constructed Book, "Stretch not thy eyes towards that showy grandeur of this worldly life that we have conferred on some person from among the heretics, so that We may put them to test," The philosopher Ptolemy has remarked that a greedy person is always a pauper though he may be the master of the whole world, and a contented person is always rich though he may possess nothing. A passage reported to be a repealed one from the text of the holy Book runs to the effect, "Even if there were two valleys of gold and silver in the possession of the son of Adam, he would still hanker after the third; (for) nothing can fill his belly but earth.

Quartet.

This cup of greedy skull can not
Be filled to satiety;

For none has filled or e'er can fill
An o'erturned cup that be.

The argument advanced by Kandi in support of this contention, that sorrow is not a natural incident, but only a state that is completely within one's power to control it, is the following. Every thing that a person repents to lose is such that there are people who feel quite contented and happy without it, and this shows that sorrow is not a necessary sequel of its loss. And again, every calamity or incongenial accident that befalls a person is such that after some time grief consequent thereon is converted into joy and lamentation into laughter. A person greedy of finding permanence to his worldly possessions may be likened to a man who is present at a feast, where a scent is brought up in turn to every one of the company to avail of its pleasant perfume for a while and which, when brought to him, he covets to appropriate to himself, desires never to part with it, and gives way to grief and repentance when the same is taken away from him. For he should bear in mind that all worldly goods are Divine trusts, which He circulates in turn from hand to hand among the various classes of His servants, and takes them away as His arbitrary will determines. Thus Imam Shafi has observed :—

Quartet.

The property and progeny
Are trust we must repay,
(To God Almighty soon or late)
Un'voidably one day.

A wise man should, therefore, feel happy in restoring the trusts and never to give way to grief and sorrow. Another great philosopher had remarked, that if this world had no further defect than that of being a transitory one, still a magnanimous person must have ignored it altogether. Socrates, on being asked as to the cause of the amplitude of his happiness and

the paucity of his sorrow, said "I never set my heart upon a thing which, if lost, may grieve me."

Cure Of Envy

Envy is wishing a reverse in the fortune of another, whether one may desire that fortune to come to him or not. If this desire is also an incentive to a greed for appropriating that fotrune to himself, it may be analogous to a power of desire, but if it is directed solely to a loss being inflicted on the envied men, then it belongs to the vices of the power of ire, unmixed with the power of desire as well. This desire is the worst of all, since the envier feels unhappy at the fortune and felicity of others. As Divine bounties never cease to visit the people of this world, so the pain and sorrow felt by the envier can never come to an end. There is a dictum of the Prophet,—"Envy consumes virtues as fire consumes fuel." The worst type of envy is that existing among the learned; because owing to the limited sphere of their activities, worldly interests may clash, and there may be deemed a likelihood of the acquisition of fortune by one to involve a loss to the other ; whereas, on the other hand, learning is absolutely free from such an alloy, for there may neither be any clash of interests nor may its use or application involve any loss or diminution. Indeed, even the envy prevailing among this class of people may legitimately be attributed to worldly advantages. The cure of envy is approximately identical to that of sorrow or anger.

As to emulation. This consists of longing to have the fortune similar to the one possessed by another, without, at the same time, wishing any reverse to him. If this relates to worldly advantages and is in excess of the measure of one's daily wants or necessity of expedience, the same is censurable; while within that measure is always praiseworthy. It is, however, absolutely commendable if it relates to matters of the

next world and the mental attributes.

A wary and intelligent man, if he were to ponder over foresaid discussions, shall be able with their help to cure other diseases. For example, if he were to think about the cure of falsehood, he shall find that the chief object of speech being the transmission of the contents of one's mind to others, and falsehood being the reversal of that object, the use, therefore, of speech in falsehood is like placing a thing in its unnatural position and this is what is termed injustice. The incentive to it may be greed for the acquisition of some property or position, and the vileness of greed is obvious. All other vices may be disposed of in a like manner.



LAMI' II.

On Domestic Science.

It Consists of Six Lami'hs.

LAMI'H I.

On The Cause Of Our Need For Home.

SINCE for the preservation of his person, a man unavoidably needs food, and a food fit for human consumption to be unattainable without being subjected to various artificial processes, such as, sowing, reaping, grinding, sifting, kneading and baking, which cannot be efficiently and conveniently controlled without mutual co-ordination and co-operation, unlike the foods of other animals which are used in their natural state without being subjected to artificial expedients; and since providing for an amount of food, according to the measure of his daily consumption from day to day, is extremely difficult, it follows that he must store up his provisions and protect them from others of his kind. Since such a protection cannot be had without a house, wherein food and provision may be secured and whereto agressors' hand of pillage may not have an access, the need of a house becomes indispensable. Since artificial processes required for procuring food have got to be properly cared for, he needs an assistant who, at the time of his absence from home and on the occasion of his engagement in other necessary pursuits, may stay at home and devote to the protection of provisions on his behalf. Such a need is called forth by the personal preservation of the individual, but the preservation of his kind invariably demands such an assistant to be a wife, from whom may proceed generation and succession. Divine providence, therefore,

requires that domestic organization be strengthened and human procreation be regularly maintained through matrimonial alliance. As soon as a child is born, its bringing-up in a proper manner becomes incumbent. When husband, wife and children thus make up a united group, their interests can hardly be looked after properly without a helper; and hence there arises a need for servants and attendants. With such constituents of home, as father, mother, children, servants and food, the domestic organization may work efficiently.

Since every (combination of) diversity has got to be regulated by a coalitional unity, the domestic organization as well may also have to be regulated by an artificial stratagem, producive of mutual co-ordination. From among the persons enumerated above, the father being the fittest for the purpose, the domain of home and discipline of the family must be entrusted to him; and he, as a governor, ought to maintain discipline by various appropriate devices (based on) inducement and intimidation, promises (of rewards) and threats (of penalties), severity and tenderness, urbanity, kindness and austerity; so that every one of those subject to his guidance may achieve his proper perfection, and be also secure against vicious deviation.

Home as used in this context does not mean a house made of brick, or clay, or stone, or wood; but it signifies a particular type of co-ordination that exists between husband and wife, parent and child, master and servant, proprietor and property— whether they may chance to dwell in a house of stone and wood, or in a tent or shed, or under a tree or in a cave. By domestic science is meant, the knowledge of such a system of discipline, applicable to the conditions of this group, as may preserve them from deterioration. Since mankind in general is bound to observe this system of family organization, all must learn this science. The main principle of this science

in the governor keeping an eye over the (relative conditions) of the above constituents, maintaining them in their respective positions, and reforming either in case it is tainted; and on the analogy of a physician considering it permissible, nay, even obligatory, to amputate one organ for the benefit of a nobler; the lower constituent of a family corporation must be sacrificed for the higher.

Although in this art, as stated above, the peculiarity of a house deserves no particular consideration, yet the wise have referred to the construction of the noblest type of houses and so have declared that house to be the best, which is strong, has its roofs inclining to elevation, its entrances ample, its rooms built to suit different seasons and weathers, and all necessary precautions against flood, fire, burglary, theft and nuisance of reptiles property attended to. It is embodied in the precepts of the Prophet that a house should not be higher than six yards, and in case a person attempts building higher, an angel cries out "How much higher wilt thou build it, O! the most wasteful of the sinners." (Again in selecting the locality) the condition of neighbourhood must be particularly attended to; for according to the dictates of reason and religion, a bad neighbour may be the source of immense trouble. Plato took a house in a street of gold-smiths, and when asked to explain the wisdom of his action, replied that he did it with the intent to be roused by the sound of their hammerits when sleep over-powered him and prevented him from his study and meditation.

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LAMI'H. II

On The Management Of Provisions And Properties.

AS it has been established that man needs storing-up of food and provision, it is but prudent that the latter should be of various descriptions, so that if some of them perish, others may remain intact. Again, for transaction, *inter se*, he is bound to require money which safeguards equity and also operates as the minor monitor of life. The same, by virtue of its value, rarity, specific gravity and compactness of composition, may, in its little quantity be equivalent to a heap of grains; and hence by reason thereof, he need not transport provisions from one place to a distant one; whereas for want of this, he must have borne the trouble of transporting them to distant places.

Property may be looked at from three different aspects, i.e. income, preservation and expenditure.

As to income : it may be of two-fold nature. The first being the one brought about by means dependent upon man's ingenuity, as arts; the second being independent of man's volition; as legacies and donations. The sources of earned income may be three, as some of the religious divines have enumerated, viz., agriculture, trade, and craftmanship. Imam Shafi is of opinion that trade is the noblest of the three; whereas a friend of his prefers agriculture to trade. Some of the modern savants have declared that as in the present age, the property is more of a doubtful nature, and falsehood prevails among men, so trade is beyond the safe limits of lawfulness, and agriculture is the safest. They have also remarked that as in the time of Imam Shafi, there had been a general prevalence of lawful property, and a greater abundance of honesty and trustworthiness among men, so that divine had ordered perference to be given to trade over others. The sages say that no reliance is to be placed on trade, since its basis is capital which is ever liable to decline.

Three things have to be shunned in a profession. 1. Inequity: obtaining a thing by conversion or difference in weight or measure. 2. Infamy: such as clownery, jesting, vulgar talk and that which tends to demean. 3. Meanness : such as filth-clearing, tanning and all that keeps back from higher professions.

Professions are either necessary: as agriculture, or unnecessary: as gold-smithery and painting. They are divided into three classes i.e., noble, mean and indifferent. The noble are those that depend upon the rational spirit, and they belong to the high-born and the dignified. The most eminent of them are of three kinds. The first relating to wisdom, as statesmanship; the second depending on education and erudition, as caligraphy, rhetoric, astronomy, medical science, geometry and trignometry: the third involving prowess and courage: as riding, defending the frontiers, repelling the enemy. In a like manner, the mean are also divided into three heads. The first being repugnant to public interests, as monopoly of provision, magic and bawdy: these are the pursuits of the wicked; the second being incompatible with mental excellence: as buffoonery, music-playing and gambling; these are the professions of the flighty; the third being likely to excite revulsion: as barbering, tanning, filth-removing and the like; these are the avocations of the low and the vile. As dictates of feelings are not always compatible with reason, so the last class is not repulsive to reason; rather, it is compulsory for the safe conduct of worldly affairs that a class must be so employed. The other two kinds, on the other hand, are repulsive to reason.

When one is identified to a profession, he ought to seek eminence and perfection therein, and must not be satisfied with any lower aim. He must bear in mind that no embellishment is better than affluence, and the best means to obtain it consist in such a profession as being based upon equity is nearer to

temperance and suavity, and that all property acquired by usurpation, violence, infamy or baseness, though large to look at, is defective and un-propitious, which dictates of reason and religion make it incumbent upon us to avoid. What is, on the other hand, obtained by praiseworthy profession, small though it be, proves ample and propitious.

As to expenditure: In laying out property moderation should be observed; wastage and miserliness, display and exultation avoided. Expenditure must be within the limits of income, and due regard paid to occasions of pressing needs; as famine, adversity and sickness. It is more prudent to have a part of our property in cash and coin, provisions and effects, houses, lands and live-stocks, so that in case a loss occurs to one, the same may be recouped from others. The outlay of property is of three kinds. 1. What we give away in compliance with the divine precepts and ordinances of religion: as Zakat, alms and vows. 2. What we outlay in token of our generosity, favour and grant; as presents and gifts. 3. What we are bound to spend to gain benefit or to avoid injury: firstly as presents made to kings for the dissolution of our embarassments and the fulfilment of our purposes, and expenses incurred in supplying articles of food, drink and raiment to the members of our family; secondly, as gifts granted to the wicked and the flighty to safeguard our honour and fortune.

In the first kind, four things are to be observed. 1. That whatever one gives may be given quite willingly and gladly, and without the least remorse for it in word or thought; for it would be a height of meanness in a man, if, in spending a small portion, in compliance with divine order, out of the fortune so liberally conferred on him by God from the treasury of His bounty, he were to feel it as weighing heavily on him. 2. That he spends it merely for Divine pleasure, without its being tainted by any other object lest it be rendered

nugatory thereby. 3. That the major portion thereof is bestowed on those poor people who hide their destitution; and about whom God says "From their abstinence the ignorant take them to be rich." 4. That as far as possible, he gives the alms secretly, for an open gift produces an idea of arrogance and favour showing in the giver and is likely to engender feelings of dejection in the really deserving recipient thereof. It is embodied in the precepts of the prophet "A secret charity appeases the anger of God." There is yet another precept. "The best of alms is that which a right hand gives and the same is unknown to the left." The refuge of prophethood has declared that when God Almighty created the earth, it trembled and rested not, so He created the mountain and rendered it (earth) stable thereby. The angels marvelled at it and enquired of Him if there was anything created stronger than the mountain. He replied, yes, fire. They again questioned, "Anything stronger than fire?" Yes, water, He told them. Anything stronger than water? Yes, wind. Anything stronger than wind. Yes, hidden charity that son of Adam gives with the right hand, and his left is unaware of; because its effect is the greatest, as it averts the unavoidable calamity.

In the second kind also, there are five things to be observed.

1. Expedition; for after long waiting for it, the pleasure deriveable therefrom may, perhaps, be either equal to or even less than the pain of suspense. 2. Secrecy; that he may be safe from the evil results of display. 3. That though large, he should count it insignificant, for such is the rule of conduct of the noble-minded and the magnanimous. 4. That it should be continuous and without a break, for a long promise causes previous gifts to be forgotton and lost in effect. 5. That it should be bestowed on proper objects, lest it may prove like sowing in a salty ground. The same is embodied in

the following verses.

A charity in place of sword
A greater harm does yield,
Than, if in place of charity
A sword were one to wield.

In the third sort, three things need be observed. 1. Moderation; but in what may be needed for averting an injury, it is rather prudent to incline towards an excess in the measure of security to person, property and honour; because, the generality of human natures are devoid of justice and fairness, and on the other hand have greed, avarice, envy and malice ingrained in them. The more, therefore, in our expenses we conform to the standard prevailing among the general people rather than among the particular few, the nearer shall we be to the security of our honour. The general public has tendency towards wasteful expenditure.

NOTE.—*The other two precautions are omitted in the original text by an oversight.*



LAMI'H III.

On The Management Of Wives.

THE original design and main object of matrimony should be the preservation of the soul from falling into sin of adultery; the procuration of children, and the protection of property, and not the gratification of sexual desire and other corrupt ends. The best of wives are those who are adorned with intellect, honour, chastity, shrewdness, modesty, tenderness of heart, respectfulness, sacrifice, implicit obedience to husband, and solemnity of behaviour. She should not be barren; rather, should be prolific. This incidence may be ascertained, in case she be a virgin, from the fact of other females of her family being so; in case she be a non-virgin, from the fact of her having given birth to children. A free-woman is better than a slave-woman, inasmuch as this may be conducive to the attainment of acquiescence and co-operation of her kith and kin, the pacification of foes, the advancement of temporal interests, and the avoidance of taint of meanness to the parentage of offsprings. A virgin is preferable to a non-virgin, for she is expected to possess greater aptitude for accepting discipline and guidance of her husband. If this withal, she may be further graced with the qualities of family, property and beauty, she may be reckoned at the height of her perfection. But the latter three qualities involve certain dangers which necessitate the exercise of much prudence thereabout. As quality of family engenders arrogance, and women being noted for weakness of judgment, they may, thereby, shun submitting to their husbands; nay, at times treat them as servants, and

this may lead to inversion of relations, subversion of orderly government, and frustration of object of home life. Similar dangers beset property and beauty. Beauty, however, is identified with a peculiar type of evil. As a beautiful woman creates many admirers, and since judgment that restrains from sins, is of a defective nature in women, she may foment endless troubles.

A husband should, in the management of a wife, observe three things and likewise avoid three others.

Of the three things to be observed, the first is awesomeness. He must make himself appear to his wife as awe-inspiring, so that she may show no reluctance in obeying his commands and prohibitions. This is the greatest of all the tactics of domestic government, and may be effected by the display of his merits and the concealment of his demerits. The second is benevolence; he must endear his wife by catering to such of her wants as may foster love and affection, so that at the risk of losing that position of endearment, she may not venture to run counter to the wishes of her husband. And this withal he is to keep her in seclusion and veil unobserved by persons within the prohibited degrees, to converse with her in a suave manner, and to consult her in small matters of home in such a way as not to put her in a position to demand his obedience to her wishes. The third is, that he should adopt an attitude of deference, politeness, cordiality, sympathy and benevolence towards her relations and connections;-and unless he detects in her some serious defects, he is to seek no other wife beside her, howsoever superior she may be to her in family, property and beauty; because, jealousy and vindictiveness which are ingrained in women, coupled with the weakness of judgment, set them to flagrant abuses and vices. With the exception of kings, whose sole object in contracting marraige is to secure the multiplicity of children,

and towards whom their wives have no other alternative than that of implicit obedience, no other person is permitted to have a plurality of wives. Even in their case, it is more prudent to abstain from it, because the man stands in relation to home as a heart to the body, and as one heart cannot give sustenance to two bodies, so one man cannot manage two homes. According to her expedience, the wife must be given a free hand in the management of provisions, and the employment of domestics to their respective duties. Her mind should constantly be kept engaged in the transaction of domestic affairs, and the superintendence of family concerns and interests, lest idleness may lead her to vices. As human mind cannot brook idleness, freedom from the pursuit of necessary affairs induces her to busy herself with frivolous ones, and causes her to emerge from home and to behold other men. Thereby, the husband looks contemptible in her eyes; she grows bold to commit acts of misdemeanour; her admirers covet her and so ruin ensues.

Of the three things to be avoided, the first is the excess of affection, which gives her predominance and so leads to the reversion of mutual relations; for, when the authority is subdued and the ruler is made the ruled, invariably the orderly government is subverted. If he were to feel the intensity of affection, he must keep a secret of it from her, but if it exuberates, he must resist it by the cure suggested in the chapter on love.

The second thing is that he must never consult her in important matters, never let her know his secrets, and must always hide from her the amount of his property and his stores of provisions other than those of victuals; because weakness of judgment leads her to commit wrongs.

It is related in history that Hajjaj had a Chamberlain with

whom he had long been on terms of intimacy. Once in the course of conversation, Hajjaj told him never to confide his secrets to women and never to rely upon their fidelity. To this, the Chamberlain replied that he had a wife extremely wise and affectionate, in whom he had the fullest confidence, since by repeated experiments he had been confirmed in his belief about her conduct and that he considered her to be the treasury of his secrets. Hajjaj, thereupon, remarked that such a reliance is contrary, to prudence and that he would prove that to him. After that, he ordered a purse of a thousand gold coins to be brought to him, whereon he set his seal and handed it over to the Chamberlain, telling him that he had bestowed that to him provided he kept the seal intact and told his wife that the same he had stolen from the royal treasury for her. The Chamberlain did the same. After some time Hajjaj presented to him a handmaiden which he brought home. His wife requested him to oblige her by selling the same. Upon that, the Chamberlain told her that the handmaiden presented to him by the king could not be sold. She took offence at that and when a part of the night had passed away, she betook herself to the palace gate where Hajjaj resided and requested the porter to convey to the king that the wife of such-and-such a Chamberlain sought permission to the royal presence. Obtaining access to the king and making the usual curtsy, she represented that her husband had since long been the bondsman of the royal household and was feeding upon the royal bounty, but had recently committed an act of embezzlement in the privy purse, which her sense of gratitude for the royal munificence would not allow her to conceal. Bringing out the purse, she observed that her husband had stolen the same from the treasury which bore the royal seal intact. Upon that Hajjaj summoned the Chamberlain into his presence, and laying the bag before him told him that her wife much extolled for wisdom and

affection had brought that to him, and that if he were not acquainted with the real state of affairs, he would have cut his head off his body to be buffetted by the boys and trampled under feet by the horses.

The third thing is that he should forbid his wife to indulge in sports, to behold strangers, to hear the stories of men and to associate with women addicted to such practices, especially with such old women as bear the stigmas of misdemeanours. It is quoted from the precepts of the Prophet that women should be forbidden to read or hear tale of Joseph, lest it may induce them to deviate from the rule of rectitude.

The qualities which women must observe towards their husbands are five. 1. To adhere to chastity. 2. To evince self-satisfaction. 3. To consider their husbands' dignity and treat them with respect. 4. To obey their commands and shun insubordination. 5. To humour them in their moments of merriment and avoid captious remarks. The refuge of prophethood has observed that in case it were lawful for one created being to worship another, he would have enjoined women to worship their husbands. The wise have said that good wives resemble mothers in love and affection; handmaidens in contentment and service; friends in harmony and sincerity; while bad wives resemble rebels in insubordination and contumacy; enemies in slighting and insulting their husbands; and thieves in perfidious schemes upon their husbands' property.

If a person happens to contract a disagreeable wife, there is no other effective remedy than mutual separation, provided it does not involve other dangers such as the loss of children or the like vices. If such a course be not feasible, there is no other alternative than to seek conciliation with her by sympathetic and benevolent treatment. After all this, the best expedient to bring her round is to leave her in the custody

of some other person, who may be able to keep her back from going wrong; and himself betakes to a distant journey and keeps away from her for a long time until the healer of woes (i.e. time) bestows joy upon him, and he receives some congenial tidings from her side.

The sages of Arabia exhort us to shun five kinds of women, viz., Hanna, Mannana, Annanana, Kayyat-ul-Kafa, and Khadar-ul-Daman. As to Hannana, she is a woman who has children by former husband, and maintains them from the property of her present one. As to Mannana, she is a woman who possessed of wealth of her own, lays him under obligation by conferring the same on him. As to Annana, she is a woman who had previously got another husband, whom he considers better than the present one against whose conduct she always complains and cries. As to Kayyat-ul-Kafa (i.e. back-biter), she is a woman who, not being blessed with the robe of continence, always brands the back of her husband by talking ill of him in his absence. As to Khadar-ul-Daman (dung-hill verdure), she is a beautiful woman of bad origin, and whom they compare with a verdure growing on a dung-hill. This woman is so described in the precepts of the Prophet. One who may not be in a position to control his wife, it is better for him to remain in celibacy.



LAMI'H IV.

On The Discipline Of Children.

THE primary duty of the parents is to appoint a wet-nurse of an equi-balanced disposition for the child; as the quality of temperament and soul of the former permeates the latter. As it is laid down in the truthful ordinances of religion that it is preferable to give the child its name on the seventh day, the same should be duly complied with. The wisdom underlying this delay is that after mature consideration a suitable name may be devised: for in case of an unsuitable one the child shall carry its odium all his life. Consequently caution in determining the name falls among the rights of children towards their parents. As soon as the child is weaned off his education should be attended to lest he may acquire bad morals; for children though they possess capacity for perfection yet inclination for vice is ingrained in their nature, as it has already been explained. In the culture of his morals the natural order thereof as they originate in his temperament, as already described, must be observed. Since the power of discrimination first of all indicates itself in shame, as has already been shown before, the prevalence thereof, is therefore, the proof of gentility and superiority; and as soon as this quality is noticed in him his education must be attended to with a greater care.

The first rule of discipline, is to interdict him from associating with the contrarieties reputed as vices; since the mind of children is like a blank tablet that may readily accept any inscription. After this he should be taught divine injunctions and Prophet's precepts, and then made to observe

and practise them, and in case of neglect should be chided and chastised according to the measure of his capacity and endurance. It is thus enjoined in religious ordinances that at the age of seven he should be bidden to say his prayers and if after he is ten years old he makes a default he should be beaten to observe it. At the same time by commending the good and denouncing the bad, he should be induced to emulate virtue and shun vice. We must praise him if he performs a good deed and intimidate him with a censure if he happens to commit an evil one; yet as far as possible an open censure therefor must be avoided by ascribing the same to an oversight, lest it may lead to audacity. If he were to keep it secret we must not rip it open. In case he were to do it repeatedly we must snub him severely in privacy, exaggerating its odiousness and intimidating him for its recurrence. We must at the same time refrain from frequency of detection and reproof lest he may grow habituated to rebuke and obdurate in contumacy, and in accordance with the saying—"Men are tempted to do what they are interdicted from"—be tempted to repeat it. We must on the other hand employ congenial tactics to secure this end.

(The second rule of discipline is) to make pleasure in eating, drinking and wearing of rich apparels contemptible in his eyes, and to impress it upon him that it is the habit of women to wear coloured and printed clothes, and that men ought to hold themselves above it: and likewise that it is the conduct of the brutes to look only to food and drink. The first requisite therefor is that he must be acquainted with the rules of eating which will be readily set forth later on. He should be made to understand that the main end of eating is to secure health and not pleasure; and that food and drink are like medicines whereby we may ward off hunger and thirst. It therefore follows that inasmuch as we take medicine

according to the measure of necessity and expedience in banishing disease, so we must take food and drink in a quantity requisite for satisfying hunger and quenching thirst. Again he should be warned against dietary variety and must be made to confine himself to a single dist. His appetite must be so controlled as to be contented with any kind of food, and must not be addicted to delicacies. He must also be occasionally served with bare bread so that on some emergent occasion he may be able to put up with it. This is a rule of conduct for those other than the rich, which however may be better appreciated in the rich. His meal in the evening must be heavier than the one in the morning, so that he may not be over-powered during the day by sleep and lassitude. Meat must be given to him sparingly lest it may cause heaviness and dullness in him. Ha should not be allowed to eat sweet-meats, fruits and other eatables easily digestable: and likewise to drink water during the course of meal. Although it is imperative on all to shun intoxicants yet it is most so on boys, for the obvious reason that they harm them in body and mind: and provoke them to wrath, rashness impudence and levity, with the result that these rotten qualities get a firm footing in them. They should rather be interdicted from unnecessarily attending the meetings of men addicted to intoxications, and likewise from listening to vicious talks. He should not be given his food until he has finished his daily routine of work and has reached the limit of his endurance therein. He should be forbidden to perform actions in privacy, lest he may thereby grow audacious in vice; for it is the apprehended viciousness of the action that prompts privacy. He should be prohibited from sleeping at all in the day and overmuch at night. He should be made to avoid using soft clothes and other effects of luxury, such as thin cloth and underground retreat in summer and fire and fur in winter. Again he should be accustomed to exercise, to walk, to ride and to indulge in other appropriate pursuits.

(The third rule of discipline is) to teach him the rules of conversation and beheaviour, as will be presently explained. He should not be made to decorate himself by dressing hair, wearing ornaments and donning clothes after the fashion of women; nor be given a ring to wear until the necessity arises. Let him not brag to his contemporaries of his ancestry or worldly effects. He should be forbidden to speak untruth or to swear in any case, whether true or false; since an oath is wrongful in all, for though it may be true to the letter of the law is yet considered repugnant, except when it serves a religious purpose. Even though men may have an occasion to swear, the boys have never. He should be induced to acquire the habit of keeping reticence, replying strictly to the query, observing a listening attitude in the presence of his elders, and saying what is commendable. These traits are much more essential to the offsprings of nobility.

The instructor must be a man of religious actions and sanity; well versed in discipline of morals; much reputed for purity of conduct, gravity of behaviour, awesome and kindly attitude; well acquainted with the dispositions of Kings, the proprieties of associating and dinning with them, and carrying on intercourse with all types of men. It is desirable tha boys of his station in life, and preferably offsprings of nobility bedecked with elegant morals, should be at school with him; so that he may escape depression, imbibe good manners and, roused by the spirit of emulation, devote more attention to his studies. In case the instructor chastises him he should be prohibited from crying or pleading for intercession, since such is the conduct of slaves and the weak. The instructor, on the other hand, must not resort to corporal punishment, unless he notices an open commission of offence. If hitting be inevitable, for the first time however, the blows should be fewer in number but severer in pain; so that he may take lesson out of it and never venture to repeat it.

He must be encouraged to be liberal and to look down upon abject worldly effects; since more ills accrue from love of money than from the simoom or the snakes. Imam Gizali in his commentary on the venerable text "Prevent me and my children from worshipping idols says, that idols here mean gold and silver. Abraham had likewise prayed to God that he and his issues be kept far apart from adoring money and cherishing love for it; since all evils originate therefrom. Again in their vacant hours the boys should be allowed to play, provided they do not overexert or indulge in wrong-doing. Such practices are commendable in all, but more becoming to the young.

Simultaneous with the prevalence of power of discrimination in him, it should be inculcated upon him that the real object of worldly effects is the preservation of health; so that the body may last as long as the soul qualifies itself for the eternal home. In case, therefore, he has to qualify himself for science he must be instructed in sciences, in the order already discussed; if however for art, then, as soon as he is free from learning the essential proprieties of religious ordinances, he must be employed in studying the arts. The best course, under the circumstances, is to scrutinise the disposition of the child, and to study his character, in order to ascertain the tendency for any particular science or art that predominates in him, and to set him to work accordingly; since, in conformity to the saying—"Every one has facilities to do a thing that he is created for,"—no person is fit for all avocations, but only for a particular one. Underlying this is the hidden secret that regulates the affairs of the world as well as of the mankind. Ancient sages used to inspect the horoscope of nativity, and to employ the child to a profession which the position of planets at birth had indicated most suited to his nature. One who has an aptitude for a profession may acquire it by a little labour; whereas one who has no such inclination

may waste his time and his life in pursuit after it. Should it happen that a profession be incongenial to his nature, and its means and appliances unpropitious, he must not be forced to its pursuits, rather, should be shifted to some other: provided he had completely despaired of success in the former, lest change may lead to his perplexity. In the prosecution of his profession he should make it a habit to exert himself according to the measure of his ardour of nature, so that it may conduce to the preservation of health and avoidance of lassitude and dullness. When he has grasped his profession, he should be directed to earn his livelihood thereby, so that, by virtue of tasting the relish thereof, he may be actuated to master it completely and then to make further advancement in it by attending to the minutiæ of the art. He should also make it his habit to live upon the honest earnings of his profession, which is the characteristic of men of noble birth; rather than to depend upon the provisions supplied by his parents. It often happens that the offsprings of the rich, in consequence of pride in the wealth of their parents, fail to acquire any profession, and hence with the vicissitudes of fortune fall into destruction. When, therefore, he has acquired it and consistently lives thereby, it is primarily essential to make him marry and live upon his own separate income. The Kings of Persia never used to bring up their sons in the midst of servants and attendants, rather they sent them away with reliable persons to a remote side to practise leading hard life. The same was the system prevailing among the Delimite chiefs. A person brought up in a way contrary to this is hard to reform, especially when he has advanced in age; like dry wood, which can be straightened with extreme difficulty. Socrates, when asked his reason for associating more often with the young, had given the same reply.

In training daughters care should be taken to induce them to attend to all that befits them, such as, domestic ministration,

rigid seclusion, chastity, modesty and other qualities already assigned to women. They should be taught to acquire arts appropriate to their sex, but at the same time should be rigidly prohibited from reading and writing. When they attain to marriageable age, they should be forthwith given away in marriage to proper spouses within the tribal fold.

This is the method of educating children. Since during the course of discussions thereabout, a promise had been held out to elucidate certain proprieties, the same must now be made good at this place. They are being mentioned here not because they are particularly meant for children, but because there is greater certainty about their capacity to acquire them.

Proprieties of Speech.—He should not talk much, for it is a sign of imbecility and stupidity, and tends to detract from his dignity and respectability. Aisha, the truthful, says that His Holiness the Prophet, who was melodious like a parrot and who never said anything from personal desire, observed such a strict moderation in his speech that even when he had to address long in a meeting, the words uttered by his tongue, which is symbol of truth, could be easily counted. Abuzurj-Mehar has said, "If you see a person unnecessarily talking much, be sure, he is of unsound mind."

He should not express in words until he has determined in his mind what he has to say. The wise have enjoined to think often before you speak. He should not repeat his words, but when occasion arises, he should not feel vexed at repetition. When a person relates a story, though the same be known to him, he must not exhibit his knowledge to him till he concludes it. A thing asked of another, he must not reply to, and in case it is asked of a group of persons, of which he also is a member, he should not precede others. Should another be busy in replying what he himself could reply better, he must wait till the other has finished his say, and then he may begin his own, but in such a way as not to give offence to

the former. He should not start giving reply to a question until the same has been concluded. No conversation or controversy he should participate in, though it happens in his presence, unless it affects him in any way. If people whisper secretly, he should not try to overhear them stealthily. To his elders, he should not talk insinuatively; the voice rather should be at a moderate pitch, neither too high nor too low. Should he be faced with a difficult subject, he must elucidate it by means of an illustration. Unless it be expedient, he should never attempt at prolixity; rather he must always act upon the principle of brevity. He should avoid using unusual words and remote allusions, and shun abuse and obscurity. In case he has to refer to an obscene topic, he must restrict himself to alluding to it metaphorically. He must make it incumbent on him to keep himself aloof from such an inelegant joviality as may detract from his urbanity and respectability, and provoke general malice and enmity. His talk must always be suitable to the occasion and never accompanied by gesticulations of the hand, eye, or eyebrow; except those of the highly graceful nature and corresponding to the requirements of the occasion. Whether he be right or wrong, he should under no circumstances enter into dispute with the members of the meeting, especially the elders or the fools; nor should he argue with a person who is incorrigible. In a controversy, he should always observe the rule of being open to conviction. He should not indulge in abstruse observations beyond the comprehension of his hearer; rather should talk to every one according to the measure of his intellect. The refuge of prophethood has accordingly observed, "We of the prophetic order are enjoined to address men according to the measure of their understandings." Jesus has said, "Do not waste your wisdom on him who is ignorant of it, for you will be harassing him." In his conversation, he must observe a courteous manner. Never should he mimic jestures, actions

or words of anybody; nor use a wild language. If he were to address a great personage, let him begin with something ominous of good, such as the permanance of his fortune, felicity and so forth. He must consider it absolutely incumbent on him to avoid all back-biting, tale-bearing, slandering and lying, whether heard or spoken; nay even participation with those addicted to them. He should hear more than speak. A wise man, when asked as to why it was that he heard more than he spoke, had replied that because he was gifted with two ears and one tongue, and this meant to hear twice as much as to speak.

Proprieties of Movement and Quiescence. He should walk neither too fast nor too slow, for the former is a sign of levity and the latter of idleness. He must not strut like the vain; nor agitate himself after the fashion of women and eunuchs, but always adhere to the middle course. He should not look behind him too often, as this is the way of fools; nor always hang his head downwards, for that bespeaks of a mind overwhelmed with sorrow and anxiety. In riding, too, the same moderation must be observed.

When he sits, let him neither stretch out his legs nor cross one over the other. He should never fold his knees except in deference to his king, his preceptor and his father, or other persons of a similar type. He must not rest his head on his knee or his hand; for that is a mark of dejection and indolence. Let him not cock his neck, nor indulge in frivolous movements, such as playing with beard or other organs of the body. Let him not thrust his finger in nose or mouth; nor crack his finger-joints. He should avoid yawning or stretching himself. In spitting and blowing his nose, he must behave himself in such a way as not to be seen or heard by anyone; nor do it facing towards the kibla; nor wipe them with his hand, sleeve or skirt. When he attends a meeting, let him

sit neither higher nor lower than his proper station; but in case he is to be the head, he may sit as he likes, for he shall be the head wherever he be. If he were inadvertently to occupy a wrong place, he should revert to his own as soon as he discovers his mistake; if in the meantime he were to find his own occupied, he must retire without feeling the least agitated or annoyed. In the presence of other than his domestics and wife, let him never bare any part of his body other than his hands and face; but from his knees to the navel, he should never expose either in public or private, except on inevitable occasions, such as, attending the bath, the latrine and the like.

Let him not sleep in the presence of other people, nor lie on his back, especially the one who snores in sleep, for sleeping in this posture tends to encourage this habit. If in the midst of a party, he is overpowered by sleep, let him get out if possible or else banish drowsiness by inwardly reciting a story or reflecting over something or the like. Should in the party all fall to sleep, he may either follow suit or quit them.

The long and the short of all this is to the effect that he should behave in a manner as not to offend or disgust others. If the observance of some of these proprieties were to be held as painful, he must bear in mind, that the odium resulting from adopting their opposites would be still more heinous and unpleasant than any pains undergone for the acquisition of the former.

Proprieties of Dining First of all, he must wash his hands, mouth and nose. Let him begin eating by saying "In the name of God", and finish it by saying "Glory be to God." Let him not precede in eating unless he be the host. He must not thereby soil his hands, his garments and the table-cloth, nor should he eat with more than three fingers Let him not open his mouth wide,

nor take a big morsel, nor swallow it hastily, nor keep it long in his mouth. He should not suck his fingers during the meal; but after he has finished it, he may, or rather ought to, as there is a sanction for it from the practice of the Prophet.

Let him not survey the variety of dishes, nor smell them nor pick and choose one of them. If a particular dish is better than the rest and is small in quantity, he must not covet it; rather offer it to others. He must not soil his fingers with grease, nor soil the bread and the salt therewith. Let him not gaze at the morsels of his partner. He must eat nearest him, except in the case of fruit which he may pick up from other places as well. Whatever he puts in his mouth, such as, bone etc., he must not replace on the bread or the table-cloth; if a bone is felt in the morsel, it should be removed from the mouth unseen by others. Let him beware of hateful gestures, and of letting anything fall from his mouth into the cup. Let him so behave that anyone desiring to eat the relics of his repast should not turn up his nose at it.

If he be a guest, he must withdraw his hand sooner than the host; and when others withdraw, he too should follow suit though he be still hungry, except w en he is in his own house or at a place where he may be on terms of intimacy. If, however, he may be a host, he should carry on for a while though others have withdrawn, so that if there be some one who still likes to eat, he may not feel ashamed. If one must needs take water during the meal, let him do it softly, lest the sound from his mouth or throat be heard by others. Let him not prick his teeth in the view of others. What his tongue extracts from between the teeth, he may eat but what he extracts with the tooth-prick let him throw that away in such a place as not to disgust others. At the time of washing hands, diligent care should be exercised to clean the fingers and the nail-ends.

The same attention should be devoted to the washing of mouth, lips and the teeth. Let him not spit his phlegm into the wash-basin. Even when he throws the water wherewith he rinsed his mouth, let him cover it with his hand. In washing hands, before the meal, he must not precede others, unless he is the host when he must begin.



LAMI'H V.

On The Observance Of Parental Rights.

ACCORDING to the dictates of reason and revelation, we owe gratitude to our benefactor, and, next to Divine bounty, there is for the child none greater than that of his parents; because father is the physical cause of his origin, and after that, is the medium of his maintenance by providing food, raiment and other necessaries conducive to his preservation and complete maturity in bodily development; and medium, likewise, of his achieving mental perfections, such as, the proprieties of conduct, the arts and professions. By mainfold toils and exertions, he collects and stores up worldly effects for him, which he lavishes upon him even at his own personal sacrifice. In originating his life, mother is a co-sharer with father, since she had borne the fatigue of pregnancy, the peril of child-birth and the pain of travail. The first food that served as a source of life to the child was the blood of her body; and it was she who for a long time after that had been watching, nourishing and training him, and in her extreme affection had always been sacrificing herself for him. Since the love of parents towards their child is an instinct of nature, and no compulsion need be exercised on them for the observance of his rights—while with the love of child towards its parents the case is otherwise—there is, in the religious institute, much greater number of injunctions to the children to be good to their parents, than it is in the converse case. In all fairness, therefore, we owe a duty to our parents, next to our duty to our Creator. Consequently, both in the Scripture and the Traditions, the former is tagged on to the latter without

anyother intervening injunction.

Since the all-sufficiency of the domain of God is too high to depend upon the paupers of the lane of want for rendering any compensation to or discharging any gratitude for the endless bounties that He confers on them; the utmost that they can do in this respect is to acknowledge their inability and incompetence. The case of the parents, however, is quite the reverse of it, since the reasons why they must have need of their children are obvious. From this point of view, therefore, their rights have the foremost claims upon our observance. Even in religious ordinances, there is much greater stress laid upon the rights of men *inter se* than upon the rights of God; since the supreme Almighty is an absolute bestower, Who is independent of all the people of the world.

The matter relating to the discharge of parental rights may be accomplished as an established fact: by three things, Firstly, by entertaining true affection for them in the hearts, showing complete veneration to them by the tongue and other members of the body and complying with their orders and prohibitions to the utmost limit of one's capacity; provided it does not involve the commission of one of the principal sins or the breach of a duty in its complete maturity. In case, it involves either or both, we must oppose their wishes pleasantly and not antagonistically, excepting where religious ordinances warrant the latter course. Imam Gazali, quoting the opinions of many a divine, has remarked that even in doubtful points we have to obey our parents; how much more it would be so in matters clearly permissible at law. Secondly, by affording them assistance in all the circumstances of life, without application, acknowledgment and requital, provided it is not conducive to any danger. Thirdly, by showing our regard for them, both publicly and privately, and observing their precepts, whether in their life-time or after their death.

As paternal rights relate chiefly to mental benefits, while maternal rights to bodily ones, so we get knowledge of fathers' rights and our affection for them after we attain the power of judgment, whereas rights of mothers are recognised from the very first. This explains why children are more attached to their mothers. It follows, therefore, that in matters having more of a mental element in them, such as, deference, prayer and praise, we must preferably discharge our obligations to father; whereas in matters having more of a bodily element in them, such as, spending money and providing supplies of necessaries, we must preferably discharge our obligations to mother.

As disobedience is a vice opposite of this virtue, so it likewise has three species corresponding to the above.

Persons holding analogous position to parents, such as, grand-parents, uncles both paternal and maternal, elder brothers, and sincere friends, must be looked upon as parents and accorded a like regard, as far as possible. It is recorded in a genuine precept of the Prophet, that the best of actions is to pay regard to father's friends. As it has already been shown on a previous occasion that spiritual affinity is also recognised as a powerful factor in life, so to a preceptor, who is a spiritual father, a similar or rather better regard should be shown.

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LAMI'H VI.

On The Discipline Of Servants.

REASON tells us that our servants are analogous to our hands, feet and other organs; since they do what for want of them we must attend to ourselves and employ some one of our own organs therein. If this class were not to exist, means of comfort here would have been cut short, and so, engrossed in constant worries, engagements and pursuits, no step would have been taken towards the acquisition of any art or virtue; and, over and above all this, it must have involved a loss of dignity and veneration, and entailed upon every individual various hardships and troubles. It is, therefore, incumbent on him to deem them as Divine gifts, and to be grateful to them. In his treatment towards them, he must act upon the principle of leniency and benevolence, and should never employ them in work beyond the limit of moderation. He should also fix up for them some periods of recess; since they, too, are invariably liable to moroseness, weariness and exhaustion, and in their temperament are implanted similar natural desires. He must, therefore, realise that in the matter of natural essence of constitution, there is the same coincidence between him and they. Since God has placed them in his control, he must be grateful to Him, and exercise no violence against them. The Prophet, therefore, who is the culminator of moral virtues, has enjoined on us to keep them, at least in regard to food and raiment, on a par with ourselves.

Before engaging a person in service, one must minutely study his antecedents; and in case he has no knowledge of them, he should seek help from his sagacity and acuteness in reading

his character. Mis-shaped and mis-featured person should never be accepted; for generally nature follows formation, and its contrary may only be a rare exception. It is a common saying with the Persian sages, "Best thing in an ugly man is his face". There is a precept of the Prophet,—"Take your wants to the good-looking." Again he says "The emissary that you send out must bear a pleasant name and a pretty face; since beauty of face is the first favour that proceeds from a man to others." It is recorded in still another precept that all the prophets had been good-looking and sweet-tongued. Men of deformity, such as, the one-eyed, the lame, the scabby, the leprous, and the like, must be shunned.

If signs of acuteness be noticed in a servant, one should be on his guard against him; since this quality is generally accompanied by cunning and deceipt. In a servant much bashfulness coupled with a little sense, is better than much sense accompanied by impudence, for shame is the best of qualities. A servant must be employed to a work for which signs of aptitude may be noticed in him, whose implements he may use with facility, and towards which his nature may be agreeably disposed; for every one has natural aptitude for a particular job. Just as a horse cannot plough, and a bullock cannot suit for a pageantry, so we cannot expect every man to do what he is not capable of. When a work is assigned to a servant, he should not be discharged from it on his showing a little defect in its execution; for such is the practice of the petty-minded and short-sighted. Again, since after his discharge, his substitute has to be appointed, it cannot be known whether that substitute would be better or worse than he. It should be impressed on the minds of servants that it is in no way contemplated by him to cut them adrift, and such an act is not only more akin to benignity of nature but even better suited to their fidelity and his munificence, and also a

sure means of inducing them to devote their body and soul to his welfare. Because, considering themselves to be permanently connected to him, they begin to feel themselves partners with him in his effects and possessions, and as such they count his prosperity and prestige as their own. On the other hand, if they know that their connection with him is unstable, and liable to break off on the slightest occasion, they will reckon his service as a make-shift arrangement, and instead of discharging their duties with a loving devotion, they will be hoarding up against the day of separation. The main point in service is that it should be actuated by affection rather than necessity, so that it may be discharged for love, rather than for obligation. Next to it, it should be stimulated by hope, rather than fear, so that if not performed for love, at least for obligation rather than under compulsion. For, though a person may be intimidated to an action, he can have no eagerness for its performance, and may simply go on with it to the extent requisite for the avoidance of injury.

The master must prefer the interests of his servants to his own, and so treat them that they may perform the work assigned to them with cheerfulness rather than disgust and compulsion. In mending their ways, care should be taken to pay due regard to their respective positions, and they should be encouraged by kindness and intimidated by rigour. If any one of them repeats his offence after due repentance, he should be given condign punishment. One must not despair of him by a single repetition of this sort; but if, on the other hand, his incorrigibility is experienced on repeated occasions, he should be dismissed forthwith, lest his association may contaminate others. For the purposes of service, a bondsman is better than a freeman, because the former possesses greater aptitude to submit, to obey, and to acquire the habits and morals of his master, and there being also less fear for having his connection cut off forthwith. From among different types of

slaves and servants, we must employ one possessing more sense, eloquence, modesty and fortitude, for personal service; and one possessing greater contenance, economy and acquisitiveness in trade; and one possessing greater strength and forbearance for tough undertakings, in house-building; and one possessing greater wakefulness and louder voice, for keeping watch.

There are three different species of servants viz., 1. free by nature, 2. slave by nature, and 3. slave of desires. The first should be treated like children; the second like brutes and beasts, and the third should be kept entangled in the meshes of proper allurements, and set to work as expedience may demand. Their species nation-wise may be described as such: the Arabs are noted for their gossip, eloquance and acuteness, but are notorious for being callous and lascivious; the Abyssinians from among them are, however, known for faithfulness and perseverance, but are ill-reputed for being haughty and intolerant of indignity; the Ajamites are marked for intelligence, statesmanship, good-humour and sagacity, but are ill-famed as being tricky, greedy and mischievous; the people of Asia Minor are renowned for fidelity, honesty and self-sufficiency, but have a bad reputation for being miserly and mean; the Indians are famous for power of intellect and imagination, activeness and promptness, but are stigmatised as arrogant, spiteful and treacherous; the Turks are remarkable for courage, serviceableness, agility and beauty, but are notorious for being faithless, turbulent, cruel and impudent.

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LAMI' III.

On The Administration Of The State And Royal Edicts.

LAMA'H I.

On Man's Need for Civilization and the Eminence of the Art of Government.

IT IS a well-known principle of Natural Philosophy, that as regards their perfection things may be divided into two classes; those whose perfection synchronises with their existence like the heavenly bodies, and those whose perfection occurs to them subsequent to their existence, like the elemental compounds. The latter kind is bound to make progress from incompleteness towards perfection, but which cannot take place unassisted by means. The means, however, are either perfections, as forms conferred by Divine munificence on semen, so that it may attain to human perfection; or they are formative substances, that qualify a matter to assume its natural forms, such as supply of food to body, whereby it reaches the acme of its development.

This assistance may be rendered exclusively in three different ways. The first may be called as material assistance, when the assistant becomes part of the principal : such as the assistance of food to the animal body. The second may be termed as instrumental assistance, when the assistant becomes an instrument to the action of the principal, such as water to the power of nutrition. The third may be styled as ministerial assistance, when the assistant renders a service to the principal conducive to its perfection. The last kind may again be of two sorts. 1. Natural ministration, the end whereof is

the perfection of the principal, (2) Incidental ministration, the end whereof is something other than perfection of the principal, but perfection takes place in consequence. The example of the first sort, as related by the second preceptor Abu Nasar Faryabi, is to be found in snakes, who minister directly to the elements, for they have no personal benefit in biting elements, which brings about the dissolution of the forms of the latter and the resolution of them into primary elements. The example of the second sort lies in the wild beasts, who find personal gratification in killing animals, and the resolution thereof into primary elements occurs in consequence.

As the one ministering by nature is meaner than the one ministered to, so it does not behove man, the noblest of creatures, to minister by nature to any one of them, though he may do so by contingence; while they, on on the other hand, minister to him, both materially, instrumentally as well as by natural and incidental service. As elements form the composite parts of his body, and vegetables and animals serve as food to him, this may be called material assistance. Again, out of every one of the primary elements, he makes an instrument for his natural and volumentary actions, as of fire and water in cooking his food; in warming or cooling his person and in swallowing his morsels; of air in respiration which conduces to the revival of life; of earth in cultivating the food stuff, in building his habitation, and the like. In a like manner, from amongst the vegetables and animals, some he uses for food, some for medicine and some he yokes into his service. Nay, he takes service even from the heavenly bodies; because by means of his right judgment, he makes seasons, constituted by the motions of heavenly bodies, minister to his agricultural and house-building pursuits. To the same effect points out the text—"But for thee, (i.e., Mohammad), I had not made the heavens" and likewise it is recorded in the Psalms—"O! son of Adam, I created thee for myself, and all besides for thee".

If an intelligent man of deep insight were to reflect over it, the mystery of angels bowing their heads before him will be revealed to him, and the secret underlying the inverse position of vegetables and animals—the former being in a prostrate and the latter in a bending position—will dawn upon his eye of discernment.

Some human individuals as well assist others but only ministerially and never instrumentally or materially. In view of his nature, which is an indivisible essence, man can never assist anything materially. In like manner, as is man dependent upon the assistance of elements and their composite products, so is he dependant on the assistance of the individuals of his own kind, both for the preservation of his self and species; and this assistance has to be rendered by way of mutual ministration.

Other animals also depend on elements and their products, but in their dependence on their own kind they differ widely. Those that are born spontaneously, as most of the aquatic animals, do not depend on their kind either for the preservation of self or for the propagation of species. Those that are born by procreation, as beasts etc., depend on their kind, both for preservation of species, production of an individual self and its nourishment to maturity; but after such a nourishment has been attained, they do not depend on their kind. It is, therefore, indispensable that they must associate together both at the time of coition as well as during the nourishment of their offsprings. After that each one of them may separate. There are others, however, such as ants, bees and certain other species of birds, who depend on their kind both for preservation of self and species.

The dependence of man on his own kind for the preservation of his individual self may be stated like this. If every one had himself to perform all the preliminaries for the prepa-

ration of food, habitation, raiment, arms and furniture, he had first of all for this purpose to acquire implements of carpentary, iron-smithery and such like crafts, and afterwards to busy himself with every one of the intermediary preliminary requisite for the preparation of food etc., then so long as he was thus employed, he must have remained without food etc., which must have led to his destruction : nay, if his entire life was devoted to one of these crafts, still he would not have mastered it. But when they assemble together and cooperate with one another and stick each one of them to individual employments for the sake of others, and in reciprocal cooperation and interchange observe the principle of equity, the necessaries of life are arranged, individual affairs are set on sound footing, and perpetuity of species provided for. There is an allusion to this effect in the anecdote told about Adam, that when he came into this world he had to do one thousand little things before he could cook his bread, and that the cooling of it was the thousand and first. It is a saying of the wise, that one thousand things have to be done before a person may put a morsel of bread in his mouth.

As regulation of human affairs depends upon mutual co-operation, Divine providence arranged that human individuals should vary in their aims and character, so that each one of them may employ himself in a different craft or pursuit, and try to attain to perfection therein. If, however, all of them had been uniform in their aims, they must have inclined to one craft, and so the others having been left out in disuse must have led to disorder. Similarly, if all had been alike in want or wealth, they would not have cooperated with each other, for, if all were destitute, none would have expected of another, benefit for his service; whereas if all were rich, then on account of self-sufficiency each one of them would have refused to serve another. But owing to diversity in aims, every one

approves of a particular craft, and exerts himself in its perfection. In view of diversity in individual circumstances, every one of them stands in need of another and perseveres in his individual crafts for the sake of others, and so by their mutual cooperation the affairs of all are set in a proper order, as they exist at present. Thus it is obvious that men are under the unavoidable necessity of congregating with their fellow beings, the same being termed civilization, as it is derived from civitas—a city—and means congregation in a city. The word city here does not imply houses and walls, rather, on the analogy of home as explained in the Domestic Science, it means a public congregation that admits of a proper regulation of affairs. This is what is actually meant by the saying of the philosophers that man is a citizen by nature, that is, nature necessitates him to seek a particular kind of congregation, which is known by the name of civilization.

And again as different natures have different wants, and all individuals are constituted by nature to pursue their own interests, so if they were left to their natural propensities, their mutual co-operation would be impossible; because every one of them in view of personal interests would be injuring others, leading to mutual dissensions, with the result that they may fall to mutual mutilation and destruction. It is therefore essential to devise a plan, whereby each and every one may be made contented with his own rightful lot, and restrained from stretching out his hand of rapacity towards others; and this plan is termed the sovereign government, which, as pointed out in the chapter dealing with equity, invariably needs law, ruler and finance.

As to the person to issue law, he should be such as to be distinguished from the rest by intuition and Divine inspiration, so as to be able to lay down rules for regulating religious practices and secular dealings, that may conduce to felicity in this world as

well as in the other. This person is called by the (ancient) philosophers the law-giver, and his ordinances the law; but in the phraseology of the modern thinkers he is termed the prophet or institutor, and his ordinances the institute. Plato has said in honor of them that they are men of vast and transcendant powers; that is, they are destinguished from the rest by their theoretical and practical powers, since by virtue of Divine inspiration they are acquainted with the delicacies of the unknowable, and exercise power of control in this world of existence and decay. Aristotle too has styled them as persons to whom God has been the most munificent.

As to the ruler, he should be a person to occupy an axalted position, through Divine support, so as to be able to lead men to perfection and also to look after their interests. Such a person is called by the (ancient) sages an absolute monarch, and his ordinances as royal statutes; while the modern philosophers call him Imam, and his actions as Imamat. Plato designates him the secular administrator, and Aristotle the man of the city, that is the man who efficiently regulates the affairs of the city. When, therefore, the reins of the interests of the people are entrusted to the all-sufficient care of a mighty person, it invariably happens that variety of felicities and blessings fall to the lots of all cities and all sections of the people. Just as it has happened on the present propitious juncture, when the beneficent Divine providence has, in accordance with the proverb—the right reverts to the rightful owner thereof—entrusted the reins of the interests of the people at large to the powerful grip of that auspicious sovereign, the din of whose justice has outblared the din of justice administered by Nausherwan; and the grace of whose benevolence serves as a healing ointment to the wounds inflicted on the hearts of the people by the sword of the mishaps of time. The prefect of his justice has taught the wolf the art of a

shepherd, and set the thief to keep a watch. In his reign of mercy there cannot be seen any one with a torn shirt-front but the red tulip, and there cannot be heard a bewailing cry but from the singing birds in gardens. His kindness evinces the quality of Christ's breath in reviving the traditions of equity, and his justice has excelled the sun in vanishing the darkness of inequity, even as the snow-white hand of Moses had overcome the Pharoah. In his regime of equity mischief is not visible anywhere except in the eyes of the beautiful, while even there it is in a languid sleep; and discord is not to be found anywhere except in the ringlets of the charming, while even there it feels uneasy in twists and turns. It is earnestly hoped that the sun of his prosperity shall be immune from the accident of decline and the incidence of eclipse.

Although the primary duty of a monarch is to abide by the laws of the institute, yet he has the power to exercise his discretion in minor details, as called forth by the requirements of time and occasion, but that too in a way so as to conform to the universal principles of the institute. Such a person is, indeed, the shadow of God, His vice-regent, and the deputy of the prophet. In like manner as an adept physician preserves the equilibrium of the human temperament, so the soveriegn keeps a keen eye to the health of temperament of the world, called the true equipoise; and restores it to its normal state whenever a deviation takes place. Thus infact he is the physician of the world, and his art the science of medicine to the universe. Again, just as the members of human body depend for their existence upon mutual co-operation—as the liver depends upon the heart for animal spirit and vital power, and the heart upon the liver for its constitutional spirit and food, and then both upon the brain for spiritual and sensitive powers and the brain upon both of them for life and nourishment—so do human individuals depend for maintenance on each other, and thus every one attains

to his perfection and completeness through others. For this very reason, intercourse with fellow creatures on the basis of co-operation is incumbent on us all, or we will deviate from the right path of equipoise, and be branded iniquitous; likes the class of person who, retiring from and shunning society, avoid all co-operation with mankind whom they burden with the responsibility of their maintenance. Such a habit they call by the name of asceticism and consider it a virtue, whereas, it is in fact a sheer inequity exercised upon society, for they get food and raiment from them, without paying for it or rendering any corresponding good in return therefor. Since for want of necessary materials for their perpetration no vicious acts proceed from them, the masses hold them men of virtue. This is height of absurdity; because temperance does not mean abandonment of desire, but the exercise thereof in an equitable mannner. Equity however does not lie in abstention from oppressing others when none is available for this purpose, it rather consists in giving and receiving justice in one's dealings with others. Abu-ul-Hasan Amiry calls the professional story-tellers worse than the ascetics, for, inspite of the fact that they depend on the people for their support and get gifts from them, they confer no corresponding benefit on them, rather harm them; for in deceiving them by false praises they destroy their capacity for work.

Co-operation on terms of equity may be secured only when we know what equity is, and this cannot be had unless we are conversant with the principles of this science. It is, therefore, incumbent on every one to learn this science, so that in their social intercourse and mutual dealings they may observe the principle of equity. The study of this science is particularly obligatory on the sovereigns; for they are, as already explained, the physicians of the temperament of the universe, and the administrator of the concerns of mankind.

This science may be described as pertaining to principles affecting welfare of the people when they may, by mutual co-operation, be devoted to the attainment of true perfection.



LAMA'H II.

On The Eminence Of Affection.

As it has been ascertained that perfection of human individuals is dependent on association and agreement, which cannot be secured without mutual amity and affection; and as where ties of affection exist equity need not be employed, the same having been explained already; so affection is superior to equity. For affection is like unity of nature and equity like unity of art, and it is an established fact that nature has precedence over art. Again as affection causes duality to disappear, and so for this very reason alone equity is no longer applicable to it; because *insaf* (i. e. equity) literally means cutting into two equal parts—i. e. the arbiter divides the thing in dispute between himself and the other party—and in this sense it is a kind of plurality. Where, therefore, the bond of unity is firmly established need for equity is excluded.

According to ancient sages the organisation of the world depends upon affection, and nothing therein can be devoid of affection, any more than it could be devoid of its own existence or unity. It is therefore on account of this that, in bodily states—such as, heat or cold—a successful resistance is observed as being offered by each to its opposite; in the natures of plants and animals the removal of obstructions is perceived; in the primary elements an inclination to function according to their respective constitutional tendencies is noticed; and even in the heavens themselves it is quite obvious that the volitional revolutions thereof are occasioned by their affection for the essence of the intellect, and also by the concentration of their attention thereto, the same being held so in Natural science. Difference among things in their degree of perfection or

otherwise is observed, according as this light of affection is present or absent therein; because affection, which is a shadow of unity, produces permanence and perfection, whereas violence, which shoots out from plurality, occasions disruption and deficiency. This class of philosophers is termed the school of affection and violence; but there are others as well who hold the belief that affection pervades the entire universe, as it has already been pointed out before.

Verses

> In all things primeval love
> Does secretly prevail,
> Or else, why for the rose does weep
> The heart-rent nightingale.

In the terminology of the modern philosophers, however, the word affection does not apply to such states as do not admit of intellect; accordingly the inclination of the elements towards their constitutional tendency, attraction of compound towards each other according to their temperamental affinity, such as between iron and magnet, or their repulsion from each other according to their temperamental aversion, such as between honey-suckle stone and vinegar, and such other instances, are not called affection and hostility but attraction and repulsion. Agreeableness and repugnance between dumb brutes are termed amity and aversion.

Affection prevailing among human species is one of two kinds: 1. natural, as that of mother for her child, and, 2. artificial, as that of a pupil for his teacher. The artificial affection is again sub-divided into four heads : 1. one that is quick to arise and quick to perish, 2. one that is slow to arise and slow to perish, 3. one that is slow to arise but quick to perish and 4. one that is quick to arise but slow to perish; for the ultimate object of this affection is either pleasure, profit,

good, or their combination. Pleasure produces affection which quickly arises and quickly perishes; because pleasure is easy to acquire and quick to change. Profit engenders affection which is slow to arise but quick to perish; for profit is hard to gain but quick to lose. Good occasions affection which is quick to arise but slow to perish. The quick production thereof is based on the fact that between good people there exists spiritual affinity and mental harmony; while their slow destruction depends on real unity which is the necessary concomitant of good. Their combination however is conducive to affection which is slow to form and slow to perish; because the combination of profit and good requires both these incidences. The matter is incorporated in Akhlaq-i-Nasari is this wise; but a deeper insight shows, that a combination of pleasure and profit is intermediate in formation of affection and quick in dissolution thereof; whereas a combination of pleasure and good is intermediate both in formation and dissolution of affection; and a combination of profit and good is intermediate in formation but slow in disintegration. The reason underlying the laws (governing these combinations) may be ascertained by examining natural tendencies of the ingredients of these combinations in their simple states. God, however, knows the best.

Affection is a much wider term than friendship; for affection may extend to a much larger number, friendship to a fewer of them, whereas love is extremely limited in scope, as no single heart can contain (simultaneously) love of two persons. Love is occasioned by excessive desire, either for pleasure or for good. The former love is condemnable which has already been described as an animal love; and the latter one is commendable which has already been designated as a spiritual love. The sages assert that profit does not enter into love at all either by itself, or through a combination with

others. The friendship of the young generally arises from pleasure, and since pleasure is quick to perish their friendship is also liable to change. The friendship of the old and the experienced, being brought about by considerations of profit, happens to be durable. But the friendship of the wise, being a pure good, is always immune from change or decline; since good is a thing which has a permanent and unchangeable character. Again, as human body is composed of discordant temperaments, so every bodily pleasure which is congenial to the temperament may be repugnant to another; and hence no bodily pleasure may be free from the admixture of pain. The human mind, on the other hand, being a simple essence, which is free from the interference of temperamental discordance, the pleasure therefore that particularly belongs to its intrinsic nature is always an unmixed pleasure, and the same is the pleasure of wisdom. The affection therefore that produces such a species of pleasure belongs to the category of the most perfect affection, and is termed the perfect or the Divine love.

Aristotle quoting Heraclitus says to the effect that dissimilar things do not incline towards each other for a full cohesion and conjunction, while similar things have a reciprocal attraction for the same. This is further commented upon by others, that as simple essences are similar and reciprocally attracted, it is unavoidable that there should exist between them a spiritual conjunction and moral unity, to the complete elimination of their natural separateness. For separateness belongs to the indispensable attributes of material things, which do not cohere in a like manner. Their cohesion can never be conceived as taking place in nature and essence, but only in dimensions and surfaces, and so can never reach that degree of coalescence. When, therefore, the simple essence, which is a human mind, is freed from bodily affections, and love for natural pleasures is effaced therefrom, it is attracted towards the holier world owing to its affinity therewith. There it looks at the real

beauty with the eye of intellect, consumes its existence moth-like on the dazzling lights of Divine glory, and attains to the stage of unity which is the highest of all. This is called the stage of confirmed knowledge, and to the owner of this position the bond of connection with body or its severance does not make much difference; because the use of physical powers does not deter him from looking at the real beauty, and so the felicity which others hope to get in the next world he is blessed with in this.

Verses.

Exert theyself to get to-day
Those bold unflinching eyes,
His dazzling face behold that may
With awesome rapt surprise.

Hang down thy head in shame, (I say),
How wilt thou, like a boy
Awaiting I'd, await the day
(Of union and joy)?

Of course it is only after complete separation (between body and soul) that his pleasure becomes the purest; because in this world the intellectual perception of Divine unity, through the medium of abstruse secrets of His appellations and attributes, is bound to be mixed up with the dross of duality which is a necessary concomitant of this world of material connections; and a perfect vision thereof, undisturbed by the apprehension of hostile obstructions, cannot be enjoyed but in the hidden recesses of deliverance (i.e. from bodily incumbrances); and hence it is that, lying in wait and hoping for the withdrawal of this curtain and the removal of this veil, he has made his present condition sing the following:—

(Verses).

My body is the veil of clay
That oft my soul does hide,

How blest that time be when I may
That veil remove aside.

To me, a songster sweet, indeed
This cage may ne'er become;
I must to heaven's bow'r proceed,
As that's my actual home.

This affection is the highest love—a true perfection—the loftiest position of the most accomplished, and the highest rank of the most efficient.

I say, and so have others said,
That love is all in all;
'Tis love that to thy darling's bed
Shall surely thee install.

Next to this is the affection prevailing among the good. Since the ultimate object of this affection is good, no disintegration can creep in between it. This affection is quite unlike those that are liable to decay on the slightest cause. The glorious text—"On that day (of Reckoning) friends will turn into enemies of each other, excepting of course the pious ones"—imports the same sense. As to affection actuated by personal benefit the same may arise both among the good and the bad, and is quick to perish as indicated above. Sometimes this affection is occasioned by accidental juxtaposition in strange places or situations of distress; such as on ship-boards, in travels, or the like. The secret underlying this characteristic is that man is by nature inclined to be social and hence is called *Insan* i.e. (associating). Since this natural association is specific characteristic of man, and since the perfection of everything lies in the development of that characteristic thereof which is peculiar to its species, therefore the perfection of man lies in evincing this characteristic towards his fellow beings. This characteristic is the origin of affection, which (in turn) leads to concord and civilization. Since dictates of

reason have decreed it to be laudable, the religious institute too has greatly emphasised this point. It has thus enjoined upon men to say their prayers, five times a day, in a body, so that the people of a ward may, under the sacred influence of this congregational combination, be endowed with the virtue of sociality. It has further stressed upon the people of a town, to assemble once in a week at a particular place to say their Friday prayers in a body, so that all the town people may cultivate thereby a reciprocal concord among themselves. Again it has laid down that all the people of a town, as well as the rustics (belonging to its suburbs), must assemble in an open plain, twice in a year, to say their I'd prayers, so that in consequence of this aggregation mutual harmony and agreement may arise among them. Last of all, it has directed the entire community to attend the meeting place for pilgrimage once during the life-time of every individual, and yet no specific time is fixed for the discharge of this duty, lest it may clash with their convenience. The wisdom underlying this injunction is that, all the members of the community may have a mutual amity engendered among them, so that the entire community may enjoy the felicity which is obtainable to the residents of a ward, a town and a kingdom. The main object of appointing the meeting place at Mecca, the birth-place of the holy Law-Giver, was to the effect that by visiting the same we may refresh his remembrance, and augment our affection and reverence for him, a prompt compliance with whose order conduces to our welfare. The study of these injunctions convinces us that the object of the holy Law-Giver is to confirm the bond of unity and to set at naught the evil of plurality in an appropriate manner; and it is not only here but in all religious practices that the same end is kept in view. Again it is not only in their theoretical injunctions that the prophets insist upon the principle of unity, but in their practices likewise they adhere

to it; and hence it is that in praise of the congregational prayer it is recorded that the same is seventy times more felicitous than the one offered alone. Further on, his holiness the Law-Giver is said to have remarked, that he had once determined to order for the preparation of a blazing torch, whereby to set the house of every individual on fire who did not offer his prayer in a body. And on the same principle is based the emphasis laid down in emulation for, and intimidation against, prayers on Fridays, the I'd days and the Haj day.

The summary of disquisition on affection is to the effect, that since the causes of all kinds of non-Divine affection are pleasure and profit, which are liable to deterioration and destruction, there is every likelihood of their being lost simultaneously on both sides, or it may vanish on one side and subsist on the other. When the affection is occasioned on one side by pleasure, and on the other by profit, this difference in causation leads to much complaining and grumbling; as is the case in the affection of a musician and a listener, wherein the latter befriends the former for the sake of pleasure, and vice versa on the score of profit; or again as the case in the affection of a lover and his beloved, wherein the former loves the latter for pleasure, and vice versa for profit. In this kind of affection the complaint is occasioned by the fact that aspirant after pleasure evinces haste in obtaining it, while seeker after profit postpones that till such time as his objective is secured, and in such a case the agreement is the least to be expected. It is hence that the lovers are always found complaining of indifference and injustice, whereas in fact they themselves are unjust; because they are quick in their demand for the gratification of their pleasure of vision as well as of consummation, and slow in awarding compensation therefor. This species of affection is designated reproachful, as reproach closely attends upon it. The affection prevailing between the king and his subjects, the ruler and the ruled,

the rich and the destitute, the owner and the slave, is likewise not devoid of complaint on either side, owing to diversity in causes occasioning it; because everyone of them expects a thing of the other which is often not realised, and so disappointment in the desired object occasions grief that constitutes material for complaint. This evil cannot be avoided except by means of equity, which compels contentment with the proper measure determined by one's right.

The affection of the virtuous, being occasioned by spiritual harmony and mental unity and not by the contingency of pleasure or profit, and having for its object nothing but pure virtue which does not admit of alteration, is absolutely free from the dross of discord, dispute, reproach or complaint. This explains the meaning of the saying of the wise—"Thou must have for thy friend one who is like thyself in reality, though different in form, and this is like a red sulphur i.e. philosopher's stone". Shaikh Abu Ali Seena, in the preface to his treatise the Tair, has enormously exaggerated the rarity of such a species of friendship. The reason thereof is that people in general are unacquainted with the real nature of virtue and their affection is mostly based upon pleasure or profit, and that which depends upon contingencies for its subsistence vanishes therewith.

Most of the kings have affection for their subjects, because they happen to be their benefactors and patrons; and it is invariably true that a patron has a friendly regard for the patronized. The affection of a father towards his son, in regard to his rights over him, belongs to the same category. But, in another regard, he has a personal love for him; since he considers him his own self, his body a copy made by nature from his own person, rather a picture drawn upon the tablet of creation by his own life. In reality such a consideration is based upon truth; since father is the physical cause of his son's existence,

and the material of his person forms a part and parcel of himself. He is his resemblance both from the point of origin as well as disposition. It is for this very reason that every accomplishment that a father longs in himself he longs in his son as well, rather he wishes him to surpass him in excellence, and feels exultant at being excelled by him. Nay, he even considers the superiority of his son to himself as a compliment paid to him, to the effect that he is perfecter than before, and feels as much pleasure at his eminence as at such a compliment to himself. Besides this, there is another impetus for a father's affection towards his son, for he reckons himself his patron and benefactor, as it has been described in the relation of a king towards his subjects; and the more he cherishes him the greater grows his affection towards him. There is still another cause for this affection; because through his instrumentality he hopes to achieve his ends and objects, and considers in his person a second lease of his own life. Though all this in details is not known to the generality of parents, yet a concise knowledge thereof is possessed by them, which may be compared to that of a man seeing some body behind the screen. Such a species of knowledge suffices for the production of affection, and other such feelings.

The affection of a son for his father is less than that of a father for his son; since latter's existence having been occasioned by that of the former is posterior thereto, and so he comes to realise this fact long after his existence. It is hence that he feels no affection for his father unless he sees and avails of his company for a long span of time. It is in view of this that, in the religious institute, there is a keen injunction imposed on children for loving their parents and paying due regard to them, without the converse having been recorded therein.

The affection prevailing between brothers is of a much

lower order than that between father and son; because in rank and reason of existence they happen to be partners, and partnership may necessitate some disagreement. Some of the philosophers, on being asked whether a brother or a friend was better than the other, replied that a brother was useful only when he was a friend.

It is incumbent on monarchs to have parental affection for their subjects and to exercise kindness and benevolence towards them. It is, likewise, incumbent on the subjects to follow the example of intelligent children in their obedience, submission, sincerity and devotion to the king; and on no account, either openly or secretly, to undertake the doing of a thing which may be inconsistent with his dignity, deeming it their duty to serve him as best they may. There is, accordingly, the saying of the wise, that all men must serve as soldiers to a just king, lest they be branded as rebels; and in case they may not be able to render physical service, they should help him by their prayers and good-wishes, so that they may thereby virtually fall in the enumeration of his soldiery. They should also live with brotherly affection towards each other, and claim rights according to the measures of their merits, so that the kingdom and the age may light up with the glory of equity, and the wide expanse of the world turn into a flower-garden by virtue of mutual harmony and tenderness. If they were not to do like this, the temperament of the kingdom shall deviate from its equipoise, and the organisation of its interests shall collapse. I seek shelter with God against such a contingency.

Affection thus has got several grades. The first being affection for God Almighty, Who is the fountain-head of all virtues, and the mine of all perfections. The essence of this affection cannot be acquired but by the spiritual divine, who, to the best of his powers, is acquainted with the epithets of His beauty and the attributes of His glory. Without the intuitive knowledge about Him, no affection for Him may subsist

anywhere. If a person were to profess affection for God without intellectual and intuitional knowledge, he must be an ignoramus. The precept of the Prophet—"Never has God made friend of an ignorant person"—refutes such a pretender. This affection has got to be of the highest order, for if others partake in it, it is mere polytheism.

The second is affection for parents, who are the physical instrument of his origin. This affection is next in rank to the former, and no other affection may compete with it. The affection of the student for his preceptor ought, however, to be more urgent even than this; for whereas the father is the immediate cause of his existence and bodily nourishment, the instructor is the cause of his spiritual development and perfection, the bestower of human manners, (in short) he is the father of his soul. In proportion, therefore, as the soul is superior to the body, the preceptor is superior to the father. Affection for him then is lower than affection for the Real Originator, but higher than that for the father. Alexander, on being asked whether he had a greater regard for his father or his preceptor, replied that he had it for his preceptor; since the father was the source of his mortal life, whereas the preceptor was that of eternal life. There is a dictum of the Prophet —"Thou hast three fathers, first he that begot thee, he that taught thee and he that gave the wife, and the best of all is he that taught thee." Ali is reported to have said—"He who has taught me a letter has made me his slave". When affection for the preceptor has been of such an urgent nature, the affection for his holiness, the Law-Giver, who is the truest instructor and the most perfect of men, must be the most urgent of the rest, after that for God. Hence it is that the Prophet has said—"None of you has faith in me, until he holds me dearer than his person, his progeny and his wife—." Next to our affection for the Law-Giver comes in order of urgency our

affection for the righteous Caliphs and the leaders of the faith, who are the keys of guidance and lamps in darkness. In accordance therewith is the dictum of the Prophet—"He that loves my companions does so out of love for me, and he that hates them does so out of hatred for me." In another precept it is stated —"He that loves the religious divines loves me—"; and in yet another—"He that honours the religious divines honours me—."

The third is the affection of subjects for their king and vice versa. Some however have declared the affection of the subjects for their king as more urgent for observance than that for parents. In fact this declaration is more akin to truth; for without royal protection no benefit can be derived from father; and in like manner as father looks after the son, the king looks after both father and son.

The fourth is the affection for one's companions and friends, to whom due regard has got to be paid according to their respective position in life, and confusion in grades of affection must be avoided; for confusion in the observance of rights due to these grades is an inequity leading to disorder. Breach of faith in friendship is more heinous than breach of faith in property, for the former affects the qualities of the soul which constitute the noblest jewel in human body.

Aristole has declared that our love for the beloved is soon lost, even as spurious gold is destroyed (in the smelting-pot). It is therefore our imperative duty to observe equity towards the Creator and the Creation, and to entertain that love for each one of them that the same rightfully deserves. Consistent with this principle, therefore, we have to render to the Creator implicit obedience coupled with a supplication to attain to feasible similitude with Him (by acquiring His attributes), to the Prophet and pontiffs compliance with their precepts and observance of the rites of deference and veneration, to the kings submission and loyalty, to the parents

devotion and service, to every human individual kindness and sympathy.

The sages have held that a benefactor has got a greater affection for his supplicator than the converse case may show; for a benefactor and a creditor entertain friendly regard for a debtor and a supplicator respectively, and ardently wish for their preservation. The creditor, however, as he wishes for the preservation of his debtor, to ensure the recovery of his debt, so in reality it is the money that he loves primarily; as against, a benefactor who loves a supplicator without any expectation for a recompense, he rather loves him as being the recipient of his favours. The supplicator, on the other hand, does not entertain such a love for his benefactor, since it is the favour that he loves essentially, and the benefactor only incidentally. Another reason in support of the above declaration is, that since a benefactor exerts hard in ameliorating the condition of the benefitted, he, therefore, resembles a person who has earned his wealth with toil and trouble, and so spends it discreetly. He differs from the man who has come by property toil-free, and so unmindful of its value spends it recklessly. It is in pursuance of this principle that a mother loves her child more ardently than a father; for she had suffered greater pains and privations in its nourishment. For the very same reason a poet has a greater regard for his poetry and admires it more profusely than others. On the contrary the favour-seeker being only a recipient of favours, and enduring no pain thereby, his love therefore for his benefactor cannot be of the same order and degree. On these (two) grounds therefore the affection of the benefactor for his supplicator is greater than its converse.

The best of all the affections is the one induced by love for virtue and real perfection; since the same is an intellectual bliss and pertains to the essence of soul and not to its accidences; and it is for this very reason that its foundations

are safe and immune from the evil of dissolution, and slander and back-biting can have no access into its province: unlike all other species thereof which perish with their cause. The subject, therefore, of the glorious text—"On that day (of Reckoning) friends will turn into enemies of each other, excepting of course the pious ones," imports the same sense. This delight can, indeed, be acquired only at the time when, having accomplished the pursuit of nobler virtues, one attends to pondering over his inmost self, with the result that the veil that hides, and the distance that separates, him from the celestial world being eliminated, he applies himself firmly to the contemplation of real unity and abstract truth, which leads to eternal bliss and perpetual delight.

Verses.

In myst'ries Who was known to hide,
Our eyes have Him now traced;
And Whose reports our ears assailed,
Is now by us embraced.

This is the highest of all the degrees of perfections, and hence it is that some of the philosophers have declared it to be beyond the reach of human felicities. For no mirror of being can reflect the beauty of this perfection, until the same is scoured of the blurs, occasioned by constitutional and mental powers, and also of the mist engendered by physical relations; and so no wayfarer can enter into the domain of union until he leaves behind him his egoistic self, which makes every stage of perfection appear to him as the remotest and the most distant.

Verse.

If union with thy friend dost seek,
Thyself must abnegate;
For 'tis thyself alone, from him
That does thee separate.

They ask me how felicity
Of union did I wed;
I did by leaving self behind,
And going far ahead.

It is a saying from Aristotle that in case God makes a friend of a person, He becomes his guarantor, in like manner as friends becomes guarantors of each other for mutual benefit. In the Akhlaq-i-Nasiri, however, it is recorded that there is no warrant for such an expression in our phraseology; but this is obviously wrong; for indentical phrases abound both in the holy Book as well as in the Precepts of the Prophet. God says—"God befriends the righteous, and He suffices for us all, and is the best guarantor." In the revealed precept the same is set forth in still stronger terms,—"When I befriend a person I become his ear, his eye," and so on to the end. Yet in another precept it is recorded,—"Him that loves me I kill, and him that I kill I owe the blood-money, and to him that I owe this I owe myself". Again has Aristotle remarked to the effect that a man should not devote himself entirely to sociality, although the same is the aim of his nature, nor should he be contented with the quality of dead animals (i. e. irrational beasts) since his final end is death; rather he should devote his entire powers to the acquisition of divins life, for though small in body he is great in purpose and noble in intellect. Intellect is the noblest of all created things; since it is an essence that rules over the creation and that too under the authority of Divine will. In this connection it may be related as an established fact, and on which there is a unanimity among the masters of Observation and Reason, and an agreement among the leaders of Perception and Conception, that the first thing which, in pursuance to the mandate,—Be, and it was"—issued by His incomparable power and will, came on the shore of perception from the hidden ocean of non-existence, was a simple bright essence; whom in the terminology

philosophers they call the primus intellect, though in other treatises it is termed the supreme intelligence: while prominent among the leaders of Intuition and Inspiration designate it as the original essence of Mohammad. That bright essence appreciated itself, its Originator and whatever the Originator could devise through it viz., individual objects of creation as they were, are or will be. In fact all the visible entities were comprised and contained in it, in a like manner as branches, leaves and fruits may in the technique of philosophy be said to be comprised in a seed; (because) all things, in assuming material shape while emerging from the hidden recess of potentiality on to the arena of action or from behind the veil of non-existence into the atmosphere of observation, follow the same order (of development) in which they inhere in that essence. (The same is supported by the text) "God obliterates or preserves what He wills, and with Him is the original book." When the creative power, in conjuction with Divine mercy, set itself to produce the material world—the body of change, the home of decay and the exhibition-ground for the display of varieties of endless Divine glories and lustres—His supreme wisdom entrusted the control thereof to a body, stationary in its nature but changeable in its qualities.

Couplet.

> That wonders-working restless fixture vast,
> Which moves not from its place, nor stands there fast.

that is, the revolving heavens; so that under the influence of its revolutions fresh (planetary) situations may come into being, and every such situation may give rise to a predestined event conjoined and connected therewith; and at every moment the immediate cause of events, known as the active intellect, which is the highest in the order of intellects, may cause a new form in the chain of existence to show itself in the mirror of elemental matter. As soon as the three states of material

production (viz., minerals, vegetables and animals) were accomplished, the wisdom of the All-knowing Intelligence (i.e. God)—"Whose power is as immense as His wisdom is acute"—ordained that entire perfections of the foresaid states, collecting in and intermixing with human nature, the noblest of animal species, may cause the virtue of celestial intellect, which was the source of production, to appear in this noble species in the shape of progressive intellect; so that human soul having been graced with this elevated position may touch the higher region of intellect, and (in this way) the highest point having coalesced with the lowest, the circle of being may be completed by the two arcs of ascent and descent.

Couplet.

This is the lane wherefrom proceed
The ways, to all the world that lead.

It is thus evident that just as celestial intellect is introduction to the book of creation, so human intellect is its conclusion. The analogy thereof may be found in a seed, which having sprouted into the forms of branches, twigs and leaves, and passing through stages of diversity and degrees of variety, in the end reverts to its original form of unity possessing collective potentiality. The secret principle of this circular process, which works in all the states of creation, from the celestial to the corporeal beings, or from objects in the world above to those in the world below, when showing itself in the heavens, that regulate the organisation of the material world, takes the form of movement in position; in growing bodies that of movement augmenting or curtailing the magnitude of their structure; and in the rational soul that of movement of the process of thought. All these movements are in fact shadow of Divine motion proceeding from His love for self-exposition, which in the terminology of the doctors of the school of spiritual trance and revelation is

called flashing forth of self upon self.

Verses.

> The most esteemed traversed from self to self,
> It was of course a journey and its goal;
> In fact no journey's needed 'long this path,
> If veil's removed from o'er thy eye of soul.

Sages have averred that some men, owing to their nobility of nature and purity of origin, shun vile attributes, and such men are extremely rare. There are others who, through reason and experience, get acquaintance with the evil of vices, and so avoid them. Such men belong to an intermediary class in numerical strength. Again there are still others who, under the influence of threat, intimidation, or fear of torture or hope of reward, abstain from evils. These men are immense in number. The first class is good by nature, the second by instruction and the third by intimidation of the institute. The institute, therefore, to the last-mentioned group is what water is to the man in whose throat a morsel has stuck. If a person is not reformed by the institute even, he is like a man whose throat is choked by a draught of water, for which no remedy is conceivable. It is indisputable that the first group is the noblest, and only pious people and prophets belong to this rank. It was hence that the refuge of prophethood had remarked in honour of Sohel who was one of his prominent companions: "Sohel is a righteous man, who, even if he had, so to say, no fear of God in him, would still have not ventured upon sin."

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LAMA'H III.

On The Classes Of Societies.

ASSOCIATION is of two kinds. One is engendered by virtue, and is called the righteous association; while the other is occasioned by vice, and so is termed the unrighteous. The righteous association is singular in its nature and has no other species since truth is far above the taint of diversity, and mode of virtue has no variety. The unrighteous association, however, is sub-divided into three different species. The first being occasioned by a non-reasoning faculty, such as the faculty of ire or desire, is called the ignorant association. The second, however, though not devoid of the operation of the reasoning faculty, has yet the latter subordinated to other faculties which pre-eminently induce the association, and is designated the wicked association. The third having been brought about by unanimity in false beliefs, is styled the heterodoxical association.

Since by virtue of the blessings of this Lord of the Conjunction, who is the administrative genius of the age, the entire domain within the fortified bounds of his kingdom, has been converted into a righteous association or state; and the conditions of the unrighteous state may also be ascertained from those of the righteous one being its opposite, it looks primarily essential to devote attention to the detailed description of the former. This state has got the foundation of the coalition of its constituents, laid upon the principle of espousing virtues and eschewing vices; and so there must invariably exist among them a unanimity in true beliefs and righteous deeds. Inspite of diversity in individual opinions, and distinction in personal circumstances, they must agree in pursuing

the same path and proceeding towards the same end. Again, since in pursuance of wisdom hinted at previously, human minds differ in the degrees of their powers of reasoning and discrimination, and the highest order of them, which is called the celestial mind, verges on the intellectual world, and the lowest one through its extreme abstrusity is tied on the tethering-ground of dumb brutes, it follows, therefore, that the individual understandings of this association on the subjects of origin (life in this world) and return (life in the next world), which are the minutest secrets of science and religion, cannot be of the same order. The unanimity in beliefs, as referred to above, therefore, may be effected in this way, that all should agree in the general observance of one item of faith, though the particulars thereof may be known to none but the deft in investigation.

The above may be explained thus. The topmost class consists of men who are graced with Divine support and are free from the dross of natural relations; who apprehend the real source by its attributes of glory and signs of beauty and know how the chain of physical entities proceeded in the order prevailing at present, and comprehend the return of soul in a manner consistent with reality. Since in this world of sensorial realities, the soul is possessed of certain powers—such as common sense, imagination and reflection—whereby it apprehends physical forms and substances and since these powers, according to difference in individual temperaments, differ in the degree of purity and opacity, and none of them is completely suspended on any occasion whether waking or sleeping, in case, therefore, of the soul being impressed with the ideas of those realities, the mirror of these powers also invariably bear the reflection of the mental idea; because in the physical world the conception of a purely intellectual idea, unmixed with the alloy of sensitive and imaginative images is exceedingly rare. The ratio that those ideas bear to the realities, is the

same as these images bear to physical objects, and these images are the noblest and the best conceived by physical organs. The men of the topmost class, however, perceive in the glory of their intellect; that the reality is something beyond the images as conceived and the ideas as imagined; and these constitute the greatest of the saints and the most prominent of the sages.

Next to this is the class, whose individuals are unable to have a purely intellectual perception of realities, and so the ultimate end of their progress is to have imaginative conceptions thereof; whereas they apprehend at the same time that these realities in their own nature are free from such limitations, and so they acknowledge their own inability along with the intuitive superiority of the first class. They are the men of faith.

Lower than this is the class that comprises of men, who are even devoid of power to comprehend imaginative conceptions, and the extreme limit of their progress, in the matter of origin and return of soul, does not extend beyond mere fancies. They however admit the superiority of the former classes as well as their own deficiency, and they are called men of resignation.

Still lower is the class of men who being short-sighted can conceive nothing beyond what they feel through their senses and so happen to be contented with remote images and sensory ideas; these are styled as weak-minded.

Since everyone of them applies himself to his exertions according to the measure of his capacity, and so attains to the extreme limit of his ability, they cannot be blamed of any deliberate deficiency, as all have their faces directed towards the goal of reality. Again, since the holy Law-Giver was selected for the guidance of humanity at large, it was, therefore, absolutely essential, that, according to the text—"We are ordered to talk to people according to their measure of under-

standing"—his aphorisms be so worded as to afford adequate enlightenment to every individual in the measure of his ability so that the same may prove sufficient for the perfection of feeble minds according to difference in their respective grades of capacity, and also that it may help everyone of those thirsting for the limpid water of perfection, to quench the thirst of his cravings, according to the degree of his desire and taste, from the common drinking-place of the institute.

Verses.

A cask or cup, that you at will
May to his tavern take;
His bounty to the brim shall fill,
Your parching thirst to slake.

Again, it is in pursuance of the same policy that the miraculous verses of the Quran and the guiding precepts of last of prophets, the solidarity of whose injunctions is of such a high order that neither the incident of injury can enter into their foundations, nor the accident of breach may get an access into their joints, are sometimes literal and sometimes allegorical and their original imports and implications are sometimes revealed to the celestial intellect, which is the sole expert in the market of abstract conceptions, in the form of purely minutiae, and sometimes brought forth on the highways of sensation in the dress of conceptions of imagination and images of fancy.

Verses.

His beauty's spring-tide blossom gives
To heart and soul enlivenment;
To heart of formists by its hue,
To soul of realists by scent.

The sages too have acted alike in this matter, for they, too, sometimes pour into the throats of scholars the pure wine of (subtle) reality and the limpid water of (hidden) meaning, from

the cup of syllogistic reasoning, and sometimes make the fresh entrants to sweeten their palates with the syrup of knowledge from the cup of pleasing ideology couched in similies and metaphors, and still sometimes they limit their energy to supplying them with the vinegar and vegetable of mere specious reasoning, and thus causing everyone of them to receive instructions according to the measure of his ability.

Although these classes differ in the canons of their sectarian persuasions, yet on account of unanimity in the observance of general principles, and the implicit obedience to the virtuous director, no bigotry or antipathy may likely occur among them; rather, in conformity with his direction, they help each other in devoting their attentions to the attainment of a perfection, befitting their respective capacity.

There are five classes of constituents in a righteous state. The first comprises of savants, on whom depends the regulation of the affairs of the state. They are learned men of practical wisdom and complete erudition, who, by virtue of their intellectual power, are distinguished from their fellow-beings, and whose special pursuit is to acquire the knowledge of the real essence of all things of the world. The second class consists of speakers (preachers) who invite people to attain to human perfection, interdict them from indulging in evils by means of sermons and exhortations, and prevent general principles of their faith from being deviated by discourses both polemical, preceptive and poetical. Their hobbies are rhetoric, jurisprudence, oratory, poetry and the like. The third is the class of supervisors, who keep the balance of equity even among the members of the state, and to whom is consigned the determination of the measures of things. Their favourite subjects of pursuit are computation, mensuration, mathematics, medicine and astronomy. The fourth is the class of soldiers, who guard the dominion against

the molestations of enemies and usurpers and on whose efficiency rests the defence of frontiers, forts and routes. Their speciality is gallantry and pageantry. The fifth is the class of capitalists, by whom is managed the provision of food and raiment for the men of the foresaid classes, whether the same is effected by way of commercial undertakings, industrial avocations, or in return for a fiscal demand of the state. Their pet subjects are covered by a variety of occupations and industries.

Equity, however, demands that every one of these classes, rather every individual belonging to each class, must be kept within the limits of his proper position. Again, care should be taken so as not to employ one person in various pursuits; because it will lead to confusion in mind, with the result that he will not attain to an appreciable degree of perfection in any one of them. The reason for it is that to attain perfection in any one art, certain amount of time and labour has to be devoted, and which, when is applied to many, will cause all to remain in a state of deficiency. Hence it is that there is a saying to the effect, "He who seeks all loses all". Should there be a man, however, who knows many an art, the best device is to set him to pursue the noblest, the most important, or the one for which he has got the greatest aptitude: and to withhold him from indulging in other pursuits, so that he may devote himself to the accomplishment of one with firmness and zeal, and that only for whose pros and cons he is the most adept.

Barring these classes, all others do not fall among constituents in a righteous state, for some of these rather serve to them as tools and implements. Should they be capable of any virtue, they may under the guidance of the learned attain to some degree of perfection or else they should be set to pursue such avocations as may conduce to the welfare of the state.

Others there are, who are like the weeds that spontaneously grow up in fields and gardens, and hence they are called the outgrowths. They too have got five species. The first being the hypocrites. They imitate the actions and habits of the savants, and assume the garb of religious divines, so that by means of such a personation they may attain to their evil worldly desires and corrupt religious ends. The second being the mar-texts. Being slaves to their desires and passions they long to make, by trick or interpretation, the canons of religion to conform to their inclinations of nature. The third being the rebels. Such men, instead of bowing their heads to the mandates of the equitable monarch, obedience and sub-mission to whose orders is incumbent upon mankind, incline to some other king. Reason and religion demand all people to resist this class. The fourth being the ignorant distortors. Owing to defective intellect, and failing to appreciate the true ends of religious laws and purposes of science, they put different constructions on them, and so deviate from the right path. If their deviation is not deep-rooted, and is free from enmity and contumacy, hope may be entertained for their reconversion to rectitude. The fifth being the impersonators. Being un-acquainted with realities, but to obtain riches and social position, they lay claim to false pretensions and, on the strength of specious devices, expose themselves in a show-room in the market of impudence, and display themselves to the people in the shape of the wise; whereas the fact is that they themselves are in a distracted state of mind. These are the prominent species of the outgrowths of society.

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LAMA'H IV.

On The Art Of Government And Royal Proprieties.

IT has got to be pointed out by way of introduction, that the office of kingship is one of the glorious gifts of God, that He has, from the treasure of His endless bounties, conferred in plenitude upon some dignified individuals from among His servants. Indeed, there is no other rank to compete with this; that the Holy Lord of Kings should place one of His chosen servants upon the throne of His vice-regence, cast rays of lustres of real greatness upon him, and make it dependent upon his discretion and order to determine among human beings their appropriate dignities and rights, so that all of them, according to their respective positions, may in their needs, turn their faces towards the sanctuary of his court which bears resemblance with Heaven. It is recorded in the precepts of the Prophet that the King is the shadow of God upon earth, so that every oppressed person may seek shelter with him, against an injury from the flames of mishaps of time. An appropriate gratitude for this grand gift and sublime bounty lies in observing equity towards God's creatures and his own subjects. Accordingly, in the text "O! David we made thee our vice-regent upon earth, so thou shouldst rule with equity over men," reference seems to be made to the same idea.

After the above introductory remarks, it is to be recorded here that, just as the urban society is divided into righteous and unrighteous states, so the government of a kingdom is likewise divided into two main heads. The first being the righteous caliphate, and known as Imamat, consists in regulating men's in-

terests pertaining to this world as well as to the next, in such a way as to make every individual attain to the perfection congenial to his nature; whereat real felicity will inevitably accrue to him. The owner of this government is indeed the vice-regent and shadow of God. Since in the efficient conduct of his government, he follows the example of the holy Law-Giver (i.e., the Prophet), it is, therefore, inevitable that the blessings of the influence and the rays of the glory of that compeerless being, should pervade every town. In accordance with the subject of the

Couplet:

Hold on to what you see, and hearsay lay aside,
For bright sun-shine does make you Saturn's glow deride.

an example of this righteous government, brighter than the sun, may be found in the kingdom of that monarch who is the master of the world as well as the holder of the rank of Solomon. It was about this kingdom that the prominent leaders of the school of Intuition and Inspiration had foretold to come into being at the present auspicious occasion which happens to be the dawn of the day that had to reveal the most hidden of secrets, i.e., the appearance of the reflector of the entire creation (viz. the king). For this king has, in a short while, imported to religion and state, as much of glory and prosperity as they could contain; all classes of mankind enjoy in his asylum of tranquility, immunity from the mishaps of time; wolf and sheep drink water together at the same place; and hawk and partridge sleep together in the same nest. May God keep the sun of his equity, that spreads the beams of benignity from east to west, in the degrees of ever-increasing ascension and protect it from the evil eye of decline and the blemish of eclipse and descension.

The second being the unrighteous government, is also

known as the one of force and violence. The owners thereof have no other object therein than the subjugation of God's people, and the devastation of God's cities. Such men do not last long; for they are soon involved in a calamity in this world, which is bound to lead to misery in the next. For a tyrannous king is like a big edifice founded on an ice-berg, which inevitably melts under the influence of the sun of Divine equity, and so the superstructure crumbles down. Wise men endowed with deep insight fully realise that a royal treasury may not be replenished with a chip of wood wrested from a miserable old woman, nor the table of Solomon arranged with the foot of a locust snatched from the hands of an insignificant ant. That a musical instrument, constructed for wages extorted from the oppressed in destitute circumstances, may ultimately give vent to bewailing notes and the cup of wine filled with the heart-blood of helpless may, with its laughing (i.e., overflow caused by wine's effervescence), produce nothing but bloody tears, and whose effect may conduce to nothing but inebriety of pain and disease. That a quilt robbed of a begger may not make the armour of David, nor an old cloak plundered from a destitute person furnish a pillow for the royal throne. That a shield got with the money extorted from indegent orphans may not ward off an arrow of death, nor an armour secured with the alms racked from naked beggars avert the blow of sword of calamity.

On the other hand, as against the arrows of the accidents of time, only that propitious potentate could secure his safety, who sought shelter with the holy mind of the pure-hearted friars; and only that high-purposed man could attain to the farthest limit of his designs and pursuits, who, at the time of embarking on his expeditions, or apprehending the advent of calamities or dangers sought guidance from the prayers of priests and monks residing in temples and monasteries respectively. And the crown of sovereignty could edure on the head

of him alone, who solicited the favour of assistance from the benedictions of crown—bestowing mendicants; and the throne of royalty could provide a long-lasting seat for a king who begged munificence from the wantless hearts of beggars.

Verses.

> The beggars sit at wine-house gate
> In wantless dignity;
> The crowns who set on, and may wrest
> From, heads of royalty.
>
> Their heads repose upon a brick,
> Their feet betread the sky;
> Behold the mighty pow'r they weild,
> And rank they hold so high.

The grooms of eternal felicity, in place of a fast-running charger and a prancing steed, tether the white horse of morning and the black horse of evening, in the stable of that auspicious monarch, the wind-footed horse of whose design always set out towards ameliorating the condition of helpless indigents; and the Divine bounty in its endless plentitude, in lieu of the wind-swift dun and the globe-trotting bay, holds the dapple-grey horse of the sun and the silver-white horse of the moon in the noose of obedience and the halter of submission to that world-conqueror, who in the field of equity and kindness has surpassed all other kings of exalted dignity. A comparative study of the history of kings in the past and the inspection of the prosperous condition of the kingdom of this sovereign, will furnish an impartial evidence to prove and establish the above presumption and claim; provided one is open to conviction and has the blur of ignorance polished off his mirror of intellect.

The owner of the righteous government, observing the rule of equity, treats the subjects as his children and friends, and keeps his greed and avarice controlled by judgment. The owner

of the unrighteous government, however acting upon the rule of oppression, treats his subjects as slaves, rather as beasts of burden; and himself acts as a bondsman of voracity and covetousness. As in accordance with the sayings—"People bear greater likeness to their contemporaries than to their fathers"—, and—"People followed the faith of their kings"—the subjects imitate the dispositions of their kings; so in case a just king rules the destinies of the age, all his people shall have their faces directed towards equity and the acquisition of virtue. And in case it happens to be otherwise, people feel inclined to indulge in falsehood, avarice, and every other vice. Hence it is recorded in the precepts of the Prophet, that an equitable king partakes in every virtue that emanates from his subjects, and an inequitable king participates in every vice committed by them.

There is a saying by the sages that a king must possess seven qualities. 1. Sublimity of purpose, which is obtained by moral culture. (2) Precision of judgment and reflection, which is achieved by nobility of nature and recurrence of experience. (3) Strength of resolution, which is acquired by precision of judgment and faculty of constancy. It is called a royal or a manly resolution, and is the root-cause for the achievement of all charitable and virtuous attributes. It is said that Mamoon the Caliph, became addicted to morbid craving for eating clay, which greatly shattered his health. Inspite of all the physical remedies that the profound physicians constantly and assiduously applied to relieve it, their labours were not crowned with success. One day it so happened that all the physicians assembled for the purpose, and having their books laid open before them, were debating over the matter when one of the royal courtiers chanced to come on the spot, and witnessing what was going on there, said—"O commander of the faithful! where is your resolution, the property of kings?

Upon this Mamoon informed the physicians that he needed no remedy, since he would never after that practise that craving. 4. Endurance of hardships, since patience is the key to the doors of cherished desires and pursuits. There is a saying of the Prophet—"He who knocks at the door and seeks permission, gets entrance into the house."—Richness of heart and hoarding, lest avarice may make him restless to extort other men's property. (6) Loyal army. (7) Nobility of descent, which inevitably attracts public affection and makes him majestic and awesome. This quality is not essential, though desireable; and the fifth and sixth may be secured with the help of the first four viz. sublimity of purpose, precision of judgment patience and resolution. These four, therefore, are the choicest. Praise be to God the Almighty, that this king who is an asylum of the faith, is possessed of all these qualities, and his bountiful person is graced with the highest degree of majestic glory.

As already stated, the king being the physician of the world, and a physician being bound to be acquainted with the nature of the disease, its causes and cure, he too is bound to know the disease affecting his country and the method of its treatment. Since the term "society" is applicable to a general congregation of different classes as long as every one of these classes keeps itself within the limits of its own respective position, pursues its own routine of work (assigned to it) and receives its proper share in provision and honour, i.e., wealth and position, so long shall the society necessarily maintain its equipoise in temperament, and its affairs shall be throughout marked with harmonious adjustment. When, however, it deviates from this principle, disagreement inevitably follows, which ultimately leads to dissolution of bonds of harmony, and brings about disruption and anarchy. For it is an established principle that every state is engendered by a general concensus of opinion among a class of people, who in

mutual cooperation must resemble the members of an individual person. Such a cooperation has the effect of producing, as it were, in the world, a single individual possessed of the powers of all the people residing in that state; and surely no individual may compete with him, nor even a multitude of people with a divergence of opinion may overpower him, unless of course, the latter also may join together by a similar harmony, so as to constitute a single individu l, as it were, who is more powerful than the former class. Since, therefore, no multitude can be organised without a harmonious unity, which is equity. As already explained, as long as the king observes the rule of equity, keeps every class of people within the limits of its respective position, and interdicts it from aggression and oppression, so long shall his kingdom be regularly adjusted. Should it, however, be otherwise, every class will be ruled by motives of self-interest, will rise up to injure others, and in consequence of this excess or deficiency, bonds of union will break asunder. We have learnt from experience that every state had prospered as long as its constituents had been harmoniously united and had observed the spirit of equity among them, but had set its face towards decline when inequity and oppression had prevailed among them. Since people follow in the wake of their kings, as previously shown, as soon as the latter and their attendants apply themselves to inequity, it gives an incentive to a desire for sin, which is latent in every nature, to bestir itself and finally to predominate there. Again since unity and oppression cannot exist simultaneously, as already observed, disruption is bound to ensue in the temperament of the world. Hence, there is a saying to the effect that a state may co-exist with unbelief, but not with inequity.

There is a saying from the sages that a state may be kept intact by two things : (1) unity and concord among friends and (2) diversity and discord among enemies. For as long as

enemies are entangled with one another, they have no time to spare for designing against a third party. It was in pursuance of this policy that Alexander, when he conquered the kingdom of Darius and found Persian army consisting of immense hordes, naturally thought with concern that if he were to leave them unaffected, they might unite together whom it might then be hard to overpower, and if, on the other hand, he were to kill them outright, it would be an act of inhumanity and profanity; upon this, he consulted Aristotle, who advised him to bescatter them by assigning to each one of them the rule and administration of a separate tract of land, so that they might be busy fighting with each other and thus leave him immune from their mischief. So Alexander converted them into petty kings. From that time onward till the reign of Ardsher Babek they could never attain to that unanimity which might have enabled them to make a headway again.

In order that society may maintain its equipoise, it is indispensable that different classes of its people should be co-even with one another. In like manner, as the equipoise of a bodily temperament is obtained by the intermixture of four elements as well as by their mutual co-evenness, the equipoise of a social system is also susceptible of being secured by the co-evenness of the four classes.—1. Men of the pen, such as savants, jurists, judges, caligraphists, mathematicians, engineers, astronomers, physicians and poets. It is on the jottings of their wonders-working pens that depends the subsistence of the faith as well as of this world. These persons constitute the same position in the constitution of the state as water does among the elements. To men of acute understanding the analogy of science with water is clearer than water and brighter than the sun. 2. Men of the sword: such as warriors, soldiers and guards of forts and frontiers. The arrangement of the interests of mankind cannot be effected without the exercise of their aggressively vindictive swords, and the designs of

mischief cogitated by t e rebellious and the disaffected cannot be dissolved and dissipated without the fire of their thunder-clapping wrath. Such men resemble fire, and the reason for their likeness to it is too patent to need any demonstration; for no rational being needs a lamp to discover a fire. Men of business, such as traders, capitalists, artisans and craftsmen, through the instrumentality whereof rudiments of the means of wealth and all other (material) interests are secured, and remote places enjoy and are benefitted by the specific articles of each other's commodity and provision. Their resemblance to air that helps in the growth of vegetables and the enlivenment of animal spirit, and whose undulations and movements assist in carrying all kinds of rare and fine things through the faculty of hearing to the seat of govenment in the human body, is exceedingly obvious. 4. Men of agriculture; such as farmers, peasants and ploughmen who are the cultivators of vegetables and the providers of foods and without whose means of exertions, the continuance of mankind would have been impossible. In fact, they alone are the producers of non-existing things; whereas other classes do not add anything new to those already existing, rather they only transfer the latter from man to man, from place to place, or from form to form. The close similarity of this class to earth, which is the object of worship for the angels, the centre to which the rays of all the lights of the purer world are directed, the site for the display of rare products of arts, and the store for containing wonderful mysteries, is extremely manifest. In like manner, as in an elemental composite, the excess of any one element from its proper proportion, is likely to occasion the loss of its equipoise and to result in its dissolution; so in a social system, the predominance of one of these classes over the three other will entail loss of harmonious concord and bring about disruption. After the establishment of co-evenness among the four classes, attention must be devoted to the

respective conditions of individuals, and the position of every one of them determined according to the measure of his rights and merits.

From yet another point of view man may be divided into five classes :—1. Men who are good by nature, and whose goodness affects others, such as religious savants, spiritual divines and doctors of divinity. This class is the ultimate aim of creation, and the essence of God's servants and the centre of eternal bounty and unending munificence. In fact, it is simply out of respect for these people that other classes are admitted into the guest-house of being.

Verses.

> O! grace this august feast divine,
> As lovely honoured guest:
> For uninvited hangers-on
> To thee are all the rest.

The wise have declared it as an injunction incumbent on a king to keep this class nearest to him, and in a place of authority over the other classes, for the very fact of the learned and the wise attending his court is a sure sign of the prosperity of his state and exaltation of his dignity. It is said about Hasan Boya, who in his own day happened to be the ruler of Rai, that he was the most distinguished of all the kings of his age, on account of his love for the learned and the wise. On one occasion, he undertook a crusade against the Eastern Roman Empire, and in the very first battle the Islamic army got the upperhand and completely routed the infidels. After this, the Roman masses were stirred up, and collecting hordes from the outposts of the empire, fell upon the Messopotamian army which was vanquished this time, and some of them were made captives. The Roman Emperor holding his court there called the captives for review. Among them was one called Abu Nasar by name and belonged to Rai. When the emperor

learnt that he belonged to Rai, he asked him whether he would carry his message to his own king. He replied thereon that he would render him that service. The emperor then directed him to tell his king that he had set out from Constantinople with the express purpose of devastating Rai, but on making a searching enquiry into his character and circumstances, he had learnt that his fortune was yet progressing towards the zenith of his perfection, and ascending the degrees of prosperity; since a king the sun of whose fortune had been sinking in the depths of decline, and setting in the west of descension and extinction, could not have for the attendants at his court such prominent philosophers and distinguished sages as, Ibn-i-Amid, Abu Jafar Khazin, Ali Ibn-i-Kasim and Abu Ali Tibyai. That as the concourse of such enlightened men within the precincts of his court was a proof of the stability of his fortune and the exaltation of his rank and glory, so he had refrained from molesting his kingdom.

2. Men who are good by nature, but whose goodness does not influence others. They rank lower than the first class; since the beauty of the virtue of the latter (on the one hand) is adorned with the mole of instructing and perfecting others, and (on the other hand) they themselves are invested with the distinction of practising Divine attributes, whereas the former class though endowed with the virtue of self-perfection are denuded of the virtue of perfecting others. This class has also got to be duly honoured and their necessities and means of livelihood adequately provided for.

3. Men who are by nature neither good nor bad. This class must be safely secluded in the shadow of security, and on them must be spread the wings of kindness, so that they may be immune from acquiring potentiality for mischief, and attain, as far as possible, to the perfection that they are capable of.

4. Men who are bad, but whose evil does not contaminate others. This class must be treated with disrespect and defamation, and should be restrained from evils by advisory and prohibitory strictures.

5. Men who in addition to being bad by nature corrupt others by their badness. This class is the meanest in the creation, and is the opposite of the first. Some of those who are amenable to discipline must be corrected by punishment. Those, however, who are beyond reformation, but whose wickedness is not universally contaminating, must be dealt with leniently as required by sound judgment (appropriate to the occasion). Should, however, their wickedness may have the characteristic of corrupting the public at large, the suppression thereof is necessitated both by reason and religion, but to be effected in an expedient and convenient manner.

Of the methods to repress this wickedness, one is restriction to one's residence, which prevents intercourse with the other members of the state. The second is imprisonment, which implies bodily separation from the affairs of the state. The third is banishment, which interdicts entry into the state. If all these methods fail to repress it, even then the sages differ as to justification for the execution of such a man. The verdict on which there is the greatest unanimity is to limit ourselves to the amputation of the organ which is chiefly instrumental in such wickedness, such as the hand, the foot or the tongue; or to the privation of one of the senses. The most appropriate thing, however, in this matter is to follow the holy institute, and amputation and execution to be resorted to only when they are sanctioned by it; and excess thereon must be strictly avoided. For the holy text is—"He who transgresses Divine limitations indeed exercises oppression on himself." One must not be fond of execution, and in case a person be liable to it under the authority of the holy institute,

no mercy need be shown to him. Accordingly, there is the holy text "—Don't be possessed of compassion towards them both (i.e. fornicator and fornicatress) in the matter relating to God." On the analogy of a physician considering it permissible, rather obligatory, to amputate one organ for the safety of all others, the king also, who is a physician to the world, does sometimes, under the authority of the Supermost Sovereign, sublime is Whose majesty, execute one of the offenders for the benefit of the public.

After the establishment of co-evenness among different classes, and the determination of their respective grades, there also must be an equitable adjustment in the distribution of benefits, and every one of them must be invested with a portion thereof according to the measure of its rights. These benefits consist of security, property and honour. Every individual is entitled to a certain share therein, deficiency wherefrom and excess whereto involves injustice to the individual and the society respectively; because to make a person superior to his co-equals without his possessing some additional qualification is to be unjust to them. Sometimes, however, deficiency also inflicts injustice upon the society, since degrading a deserving man to a lower position engenders dejection in him as well as in others similarly entitled and leads to disruption in the harmonious relations of state affairs.

After the distribution of benefits proportionate to the claims of the recipients, care should be exercised so effectively over their maintenance as not to allow any body to lose his rightful share, and when lost, to recompense him with its substitute in such a way as not to involve any injury to the society.

Oppression should be checked by condign punishment, and this may be done by assigning adequate punishment for every act of violence, because inflicting greater punishment for a

smaller offence involves oppression to the offender, and its vice-versa involves oppression to the society. Some of the philosophers are of the opinion that offence against each individual is in reality an offence against the entire society and hence the pardon granted to the offender by the offended does not bar state punishment; and so, inspite of the pardon, the king, who is the owner and the protector of all, is justified in punishing him. There are others who hold the contrary view. When we refer this divergence of opinions to the determination of that equitable arbitrator of the holy institute of the Prince of men, the same is decided in the following way. What belongs to the class of infringements of Divine rights, such as theft, adultery and highway robbery, punishment therein is not barred by pardon, rather it is incumbent in the sovereign to inflict it. What, on the other hand, belongs to the class of infringements of private rights of the people, then in case they are compoundable by personal retaliation, such as the offences of murder and false accusation of adultery, their punishment is barred by pardon; whereas in case they are (uncompoundable and) inevitably punishable, such as the offenees of hurt, injury and defamation, then according to the majority of the doctors of the Shafi school, the king is competent to inflict punishment for public discipline, inspite of pardon having been granted by the aggrieved person. The wisdom underlying these principles is that some of the offences happen to belong to the category that injuriously affects the society, such as adultery, theft and the like and indulgence therein being likely to injure the administration, pardon, therefore, does not bar punishment; others there are that chiefly concern an individual and do not affect others, such as the offence of false accusation for adultery, and hence they necessarily depend upon his will to seek redress or to forgive. There is yet another class of offences in which there is a double apprehension of their affecting as well as not affecting others, such

therefore deserve to be left solely to the discretion and judgment of the ruler, who must have the option to deal with them according as it may suit his convenience and expedience. And, hence it is that in the case of a murdered man leaving no particular heir behind him, with the result that his property vests in the state, it depends upon the sweet will of the sovereign either to direct retaliation or to forgive.

The administration of equity may be rightly effected only when the sovereign personally enquires into the circumstances of his subjects, and then invests every one of them with emoluments and honours according to the measure of his rights. This end may in reality be accomplished if the subjects and the aggrieved persons have access to him in times of need. Should it be not possible for him to be accessible at all times, at least there must be a day fixed for giving free permission to needy persons, so that they may directly lay bare their necessities and their affairs before their king. The kings of Persia used to have an appointed time for giving public audience to all classes of men. His Holiness the refuge of prophethood had declared to the effect that a person, who is entrusted with any authority over the Muslim with respect to some one of their many affairs, and he closes his door at the needy and the offended, God Almighty shall close the door of His mercy at him on the occasion of his being visited by need and indigence, and shall keep him secluded from His bounty and munificence. Omar, the Commander of the faithful, at the time of investing anybody with authority, used to advise him neither to keep him in seclusion from the needy, nor to shut his door at them. There is a saying from the Prince of the prophets—"O God, if a person entrusted with an authority over my followers in some one of their affairs, and then deals with them leniently, be Thou also kind to him, but if such a person deals with them harshly, be Thou also hard on him. It is recorded in history that Pharoah inspite of his wickedness and unbelief,

strenuously espoused the cause of two good attributes. The first being that he was easily accessible and the needy expected to approach him readily. The second being that he was bedecked with the virtue of bounty and benevolence and liberally fed people from the table of his public generosity. So excessive had been his liberality that we are told, no sooner he learnt that a woman of the Israelites had given birth to a child and the food befitting her condition of confinement had not been ready in the royal kitchen, then he caused the flame of his wrath to flare up so high as to consume the cooks in the furnace of his fury. After that, he had this rule laid down that a variety of foods appropriate for all classes of people, sick or healthy, should be kept ready and supplied to all according to their respective circumstances. When the tempests of Divine displeasure began brewing in the place that contains inexhaustible stores of His wrath, and Divine providence, set to work for his destruction and ruin as it had been predestined for him in the begining of the world, then indeed, according to the holy text. "Surely, God does not change the destiny of a nation, unless its individuals change their selves," these good qualities were changed into their contraries.

His inaccessbility, thereafter, reached such a stage that he always kept himself in the retirement of solitude during the broad light of the day as at the darkest night; and like the mythical phoenix dwelt in the twilight of seclusion and concealment; nay rather like the ill-omened bat lay hid in a nook of adversity and desolation, where none could venture to see him but the devil and his legions. Thus, the very night that Moses had been invested with the honour of being admitted into communion with God, he was ordered by Him to present himself at his gate, and so he remained there for full one year without getting any opportunity for the interview. Once

it so happened that one of his courtiers facetiously submitted to him that a strange incident had happened, inasmuch as a queer-looking person was standing at the gate and claimed to have been sent with a few messages from God. Upon this Pharoah ordered him to call the man so that they might laugh at and ridicule him. After being admitted into the audience and having held controversy and debate with him, as reported in the truthful Scripture, howsoever assiduously did he apply the polish of manifest miracles with his snow-white hand, he failed to remove the blurs of idolatry from his steely heart. Although the veritable python (of staff) supplied a clear evidence of the possession of the treasure of faith (by Moses), yet the king would not set his face to the path of rectitude, rather like a sly snake would thrust out his head every time from a fresh hole till his adversity drawing him to a horrid situation brought about the saddest end to his life.

His miserliness had arrived at such a pitch that none but his recording angels knew what his meals were, and then sat down, no guest with him at his table but a fly. So far had gone his niggardliness that highly responsible scribes have recorded in the annals of events, that the day Moses at the head of his Israelitish clan marched out of Egypt under Divine behest, and Pharoah ran in pursuit after them, there was nothing killed in his kitchen but a lean sheep. On the liver thereof he had breakfasted and had reserved its flesh to be taken by him and his nobles at the mid-day meal on his return from the pursuit. (Unknown to him) the guardian angels of the hell had prepared a feast for him and and his soldiers out of horrid herbs (as aloe and cactus) and beverages.

There are three duties which the wise have imposed upon the king to perform, viz., to preserve the treasury and the kingdom in a flourishing state; to be kind and benevolent

towards his subjects and to refrain from assigning responsible charges to the low-born. Some of the scions of the Sassanian line, on being asked as to what had led to the downfall of the dynasty that had ruled for four thousand years, had replied that they had entrusted responsible offices fit to be held by men of wisdom and talent to petty-minded and low-born people.

The sages have likewise announced that the edifice of justice to be administered by the king rests upon ten moral principles. *First*. That in every case that comes up for decision before him he should consider himself to be the subject and some other person as the king; and consequently whatever is hateful to him he should hold the same obnoxious for his people. *Secondly*. That he should not keep the petitioners in suspense, and thus avoid incurring dangers resulting therefrom. Aristotle advised Alexander that if he was desirous of getting Divine support he should expedite the disposal of the cases of the aggrieved. *Thirdly*. That he should not devote his time to indulgence in sensuous and physical pleasures; for this forms the strongest cause of his kingdom's ruin. On the other hand, out of his hours of leisure and repose, he should spend a portion in regulating the affairs of the state and the interests of his people. A philosopher once exhorted a king neither to sleep unmindful of those wronged in his empire lest they may rise against him and carry complaints against him to the Court of the Most Truthful; nor to sleep so inordinately long as to waste his life in inactivity; for fortune and life are like the sun that shines in the morning on one wall, and about the evening on another; and that he should live in a way so as to eat the world (i.e. partake of it to the legitimate degree of his needs) rather than be eaten up by the same (i.e. to be engrossed in it to his utter ruin). *Fourthly*. That his actions must be based on leniency and condescension rather than on harshness and wrath. *Fifthly*. That in pleasing people

he should seek the pleasure of God. *Sixthly*, that he should not seek the pleasure of his people by displeasing God. *Seventhly*. That when they beg for decision of him he should render strict justice, while if they beg for mercy he should forgive; for mercy shown to people invokes Divine mercy. There are undisputable precepts of the prophet—"The Merciful God shows mercy to those who are merciful," and "Show mercy to those on earth and you will be shown mercy by Him in Heaven—". *Eighthly*. That he should incline to the society of the righteous and should not be bored by their exhortations and counsels. *Ninthly*. That he should keep every one in his legitimate position. *Tenthly*. That he should not feel contented with his own abstention from injustice, rather he should so conduct the administration as to deter his officials, soldiers and subjects from injuring each other. For, according to the saying—"All of you are guardians, and all of you shall be questioned about your wards—", whatever evil occurs in the state, since the same may be traceable to a defect in the administration, he will be questioned about it on the Day of Reckoning. It is reported of Omar bin Abdul Aziz, the Commandar of the faithful, who was so renowned for the perfection of his equity and the abundance of his piety and purity as to be ranked the fifth of the Righteous Caliphs, that after his demise he was seen by some one in his dream and on being asked, had replied that he was detained in purgatory for one year, as a hole in a bridge had been left unattended and a goat had hurt its leg therein. He had also stated that he was reprimanded and asked to explain as to how it was that, when the interests of the people were entrusted to his charge, he had been negligent in the regulation and superintendance of the affairs of government.

It is thus incumbent on the king to urge upon his subjects the observance of the rules of equity and also the acquisition

of virtues; for just as the preservation of the body depends upon the nature, that of the nature upon the soul, and that of the soul upon the intellect, so likewise does the preservation of the society depend upon the state, that of the state upon the administration, and that of the administration upon the wisdom, which is exactly the same thing as the holy institute. So long, therefore, as public affairs proceed along the lines of the institute regular order prevails everywhere; while as soon as they deviate from that straight path, felicity and prosperity vanish from that state. Plato says—" Preserve the law and it shall preserve thee."

When he has accomplished the work of setting the interests of equity upon sound footing, he should turn his attention towards the bestowal of favours and concessions; for there is no mental quality nobler than liberality, as it has already been discussed in details elsewhere. Even in the exercise of this quality the measures of deserts of the people must be kept in view. Again it is essential that liberality must be accompained by awe and majesty; for with the fall of the latter the former conduces to impudence and aggravation of greed in the subjects; so much so that under such circumstances if, for instance, he were to give away all the revenues of the state to a single individual, they will fail to gratify him. Aristotle exhorted Alexander to exercise neither too much of awe towards the aggrieved persons as to deter them from laying their grievances before him, nor too little of it towards the soldiers and administrators as to encourage them to commit violence and inequity. His holiness the Prince of prophets, since he was the reflector of Divine lustres of beauty and glory, and also the magnifier of the effects of Divine grandeur and endless majesty, possessed such a high degree of awesomeness that Abu Sufyan, coming to him for concluding a treaty when he had not yet embraced Islam, and then

going back therefrom, had remarked that he had witnessed many a prince and potentate, but none had struck such a terror of awe and majesty in his heart. Again to such a limit had progressed his courtesy and kindness that one day an old woman came to disclose her need to him, but, owing to the lustres of holiness that radiating trom the loop-holes of his pure soul illuminated the tenement of his sacred body, she was overwhelmed with the terror of awe; and the Prophet realising this told her that she should not fear him, as he too was the son of an Arab woman who fed upon dry meat. In telling this the object of the Prophet was to relieve her heart of the fear of awe, so as to enable her to state her necessity. Haughtiness towards the haughty and humility towards the humble and the lowly are among the manners of the good.

It is one of the rules of conduct which the kings must habitually observe, that they should keep their secrets to themselves, so that they may have mastery over the exercise of their thoughts and reflections, and be able to secure themselves against the wiles of their enemies. Inspite of the fact that the plain of his holy nature was free from the dust of even the very semblance of untruth, yet the Prohet, whenever he intended to undertake a particular expedition, caused the people to suppose that he intended to proceed elsewhere. The policy, therefore, that he acted upon to achieve this end was to enquire of people about the stages and conditions of the route leading to a place different from the one that he originally intended to proceed towards, until men came fo believe that he had resolved upon proceeding to that direction. Maintenance of secrecy compatible with the necessity of consultation has been directed by sages to lie in holding consultation with men of intellect and talent, and concealing the same from the weak-brained; and thereafter when the design is resolved upon one should undertake the performance of such actions as

obviously appear to be contrary to the settled design. But in this he has not to go too far lest he may be accused of deception, rather he should mix up the specious actions with those that are essential for the materialisation of the resolution.

Enquiring about the affairs of the enemies should never be ignored. Informers and spies should be employed to ascertain their activities, and from their outward circumstances their inward designs should be deduced. The loftiest principle for ascertaining their true designs is to have enquiries made from those of their attendants who may be noted for their short-sighted intellect. The best source, however, for eliciting such information lies in having conversation with each and all, for every one necessarily possesses a friend so intimately connected as to be safely entrusted with his secrets; and in the course of conversation the hidden contents of every one's mind are sure to be got at.

Pursuant to this if an enmity is nosed in any particular direction, no pain should be spared to remove it by mutual agreement, lest it may conduce to armed conflict and war. If mutual agreement fails in it the same should be brought about by some device or artifice, and arms should not be resorted to. There is no reproach in averting enemies by a stratagem or a written wile, but misrepresentation in negotiations for a treaty and a treachery after the same having been concluded are never justifiable.

If conflict becomes inevitable he must necessarily face one of the two alternative situations, i.e., either to take the offensive or to be on the defence. In case he likes the offensive his motive must be an unmixed good. For instance, he may open hostilities to vouchsafe the interests of religion, to enforce retaliation, or to recover a right usurped by the other party, but in no case for the sake of conquest or aggrandizement; because the aggressor is most likely to suffer a defeat, unless

he fights for religion or a just claim. Unless the army is unanimous over it, war should never be undertaken; for it is extremely dangerous to go in between two enemies. As far as practicable the king should not carry on war in person, for in case of defeat the loss will be irretrievable, and even in the case of victory loss of dignity is inevitable to ensue, or at least does not become royal position or prestige.

If a conflict is forced on him and he has the strength to encounter the enemy, let him try to overtake him by ambush or a surprise attack; for most of the kings who are given a battle in their own domain are vanquished. If, on the other hand, he has no power to combat him, he must devote full care and attention to the preparation of fortifications and entrenchments, but these alone he must not depend upon; for the wise have said—"The besieged are under captivity." He should rather knock at the door (of negotiation) for peace by the sacrifice of wealth and the exercise of strategic devices.

The discipline of the army must be entrusted to a man who is possessed of three qualities, viz., conspicuousness for bravery, good management and wisdom, and experience and continuous practice in warfares. The essential requisites of warfares are, 1. vigilance about and knowledge of the situation of the enemy, ascertained through the agency of efficient spies, and 2. proper frugality in expenses on war, for without the hope of an obvious advantage to be gained thereby, it is not consistent with reason to risk the loss of army and ammunition.

It is a dictum of the military authorities that resort should not be had to forts and trenches, except in extreme crisis; for such a course is imputable to weakness and emboldens the enemy. If a person were to mark himself out for bravery in a battle he must reward him liberally with wealth and honour, and considering it obligatory on him to requite him for the eminence of his merits by rich gifts and sublime praises.

He is not to treat a lowly enemy lightly, for under God's behest many a small group has vanquished a large one. Policy is not to be parted with even after the victory. As long as it may be practicable to take prisoners alive they should not be put to death; for many advantages accrue from their capture, such as, servitude, pardon and ransom, which may also indirectly lead to win the affections of the enemy, as is the verdict of the holy Book thereon.

After the victory justification for killing the enemies ceases except when safety against their mischief cannot be ensured without it. After the conquest malice and prejudice should not be allowed to enter into his heart; for in that predicament the enemies become his slaves and subjects, and it is not consistent with the rule of equity to think ill of the latter. It is recorded among the sayings of the wise that when Alexander put to sword the inhabitants of a city after he had taken it, Aristotle wrote to him a reprobatory letter to the effect, that if he felt constrained to kill the enemies before the victory, what possible excuse could there be for him to kill the helpless afterwards.

The exercise of clemency falls in the virtues of great kings, embellishes their state alliances and consolidates the foundations of their pomp and glory; for the greater the power the more prominent does look the beauty of clemency. Mamoon, who was the head-bead in the rosary of Caliphate and the main link in the chain of its glory, used to say that if the offenders were to know the relish that he felt in clemency they would be bringing their crimes as presents to him. Indeed the perfection of man lies in cultivating in him Divine attributes, and according to the text—"For this were they created"—the original object for creating the world and man is the manifestation of the real entity of God, whose compassion and clemency is anxious to display its glory in

human weakness and imperfection. To the same effect is the saying of the Prophet that if mankind were not to commit sins God would create another race to commit sins so that His uncalled for mercy may reflect in the mirror of forgiveness. Therefore when a man becomes invested with the virtue of clemency, he assumes analogy with the real originator i.e. God, who is the source of all virtues.

Since the wisdom-displaying and darkness-banishing intellect of His Royal Highness-who is the founder of the basic principles of world—governing kingsnip, the copy of His Majesty the lord of the conjunction, and the consolidator of the foundations of world—conquering monarchy—has got the secrets of the principles of government, the maxims of the rules of royal conduct, the profundities of the abstruse secrets of science, and the niceties of religious laws, instilled into it by enlightenment of Divine inspiration and benevolence of Divine beauty, without the assistance of human instruction or experience; and since his pure soul has entered the lofty rank of—"We taught him knowledge, personally"—any further prolixity in the exposition of this subject by an insignificant and indegent beggar (in the domain of knowledge)—who is only fit to play the part of a buffoon in the society of the learned and to recite the sayings of the wise—will infringe the rule of equity or the etiquette of decorum. For in attempting to impart instruction in the language of birds to Solomon, and in the science of medicine to Loghman, one will make himself the target of rebukes and censures of the wise and the intelligent. If, for instance, just to refresh his memory he may sometimes feel inclined to study some abstruse point a mere perusal of the sublime nature of His Majesty, the ruler of the world and the copy of Alexendar, is sufficient for this purpose. For I may say, without the least admixture of flattery or exaggeration therein, that ever since Divine

Providence having compiled the book of creation and production delineates the tablets of human capacities with the paintings of mental virtues, the pen of production and creation has never drawn the figure of a man who,—combining in his person, replete with holy attributes and angelic faculties, all the rare niceties of Divine bounty, and representing thereby the wonders of boundless Divine supports,—could claim to be counted among the successful sovereigns and distinguished monarchs. Ever since the monarch of the sun is set on the throne of the fourth sky, the heavenly angels, carrying with them innumerable lamps (of stars), have never in all their excursions round the world seen a single sovereign invested with such a degree of pomp and glory, nor heard the blare of eminence and greatness from the trumpet of a lord of the conjunction of such a grandeur and magnificence. May God Almighty preserve these two luminaries of the sky of sovereignty, and these two lucky planets of the firmament of equity and benevolence—by virtues of whose glances of bounty and the influence of whose lights of munificence, time and space are illuminated and the surface of the earth is turned into a garden—in the height of prosperity and the altitude of eminence, immune from decline and evanition; and keep the legions of (Divine) felicity and the armies of their dominion as closely connected as in the chain of time the future is indissolvably connected with the past. May this be so through the instrumentality of God, His words and His saints.

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LAMA'H V.

On The Manners And Etiquette Of Attendants Upon Kings And Ruling Chiefs.

THE way how ordinary people should behave in their intercourse with kings and their officials, is to have affection for them in their hearts and praise and admiration for them on their tongues; to render obedience and service to their ministers; to endeavour their utmost to observe their injunctions and prohibitions if they do not contravene Divine behests; and to comply with their demands for taxes etc. readily and willingly, without allowing in the least the feelings of remorse therefor to enter into their mind. They should never evince, plainly or secretly, even an iota of neglect in paying respect to and showing reverence for them, rather on an occasion of emergency they should sacrifice their life and property for them; for the protection of religious and worldly interests and the maintenance of domestic and family integrity, are dependent upon their august personalities.

Those persons who fall in the retinue of attendants and servants should not venture to seek closer contact with the kings; for the company of kings is described as bearing analogy to entering into fire or associating with a tiger. Indeed the due observance of rites of attendance upon kings is a difficult task, and it does not fall within the competence of every man to discharge it. Some of the doctors of the school of austere religious practices have observed, that the person who has not rendered service to kings and established bonds of connection with them, cannot tread the

path of this school; because, according to the saying—"The king is the shadow of God"—observance of formalities of his extraordinary audience-chamber conduces to the subordination of the self and the observance of the rites of this school. He who succeeds in securing a closer contact with their majesties, must devote himself to the discharge of duty assigned to him, and should never poke his nose into other affairs. He should apply himself so assiduously to his duty that he may never be found missing from his charge whenever a call is made upon him for attendance into the royal presence. He should, however, avoid overstaying there, lest he may bore them with his presence. Whatever transpires from them he should admire sincerely and not hypocritically; for everything that occurs may have some good points in it as well, and so on the score of them alone he should eulogise it.

If there is a person in a position to offer them an advice, he should do so in a respectful and a polite manner; for even religion does not warrant a person making use of a rebuke or violence in directing a king to perform an admirable act or restrain from an odious one, nay he must rather realise that his duty lies in simply submitting to him a good advice in a respectful way. Thus, in the book symbolic of miracles, the Almighty directs Moses and Aaron in respect to their attitude towards Pharoah,—"So you must talk to him softly, so that he may either act upon your advice or shudder to oppose God."

Should one happen to be a minister or a councillor, and notices a thing done by them which is inconsistent with expedience he should, at the outset, show his agreement and concord therewith, and latter wheedle it out of their mind skilfully. For the sages have compared them to a hill torrent, which ruins a man who seeks to divert its course all of a sudden; but which may conveniently be made to change its

course if one were, at first, to let it go its natural way, and then gradually to raise an embankment of earth along one of its side. He has on no account to blab out their secrets, and the best procedure therefor is to contain in himself, as far as practicable, even the plainest of things about them; for when this habit is ingrained in him the retention of secrets will become easy. By pursuing this policy he would close upon men all avenues for deducing inward secrets from outward circumstances, and would thereby avoid being branded with the reproach of betrayal of secrets. Inward secrets may be deduced from outward circumstances, since all the affairs of the world are inter-connected and inter-dependent He is to bear in mind that the kings are immensely high-spirited, and on that score alone men are bound to bow to their orders, and hence he should in no matter attribute an offence of commission or omission to them, howsoever close may be the degree of his proximity to them In everything, therefore, that transpires and involves a guilt imputable either to them or to him, he should always offer to take the responsibility therefor upon himself, and allow the plain of their conduct to look swept clean of all dust of blemish or blame therein. Thereafter he should reveal to them his own innocence by delightful devices. He should spare no pains in winning their pleasure, and his own he should completely lay aside; for in servitude there is no degree of eminence higher than that of self-abnegation. When this principle is established, in everything that involves his master's interest as well as his own, he must achieve that of his master, since his own is surely secured thereby.

In the fulfilment of his desires by them he should have recourse to pleasant plans, rather than to fawning solicitations or pressing requests. He should shun greed and espouse contentment; for the world inclines to him who withholds

himself from it, and turns its back on him who advances towards it. There is thus a precept of the Prophet to the same effect which runs thus,—"Forsake the world and it will come to you eagerly." It is also recorded in the Psalms that God ordered the world thus,—"O world! serve him who serves Me and do not serve him who serves thee." All sources of the acquisition and production of wealth he should reserve intact for the kings, and it should be only through them that he should achieve something for himself. He should not covet their private property; so that he may, on the one hand, avoid the disgrace of being taken to task, and, on the other hand, augment his wealth, without in any way losing their favour and esteem. His behaviour towards them must indicate that on their slightest inkling he would lay out his possessions and treasures; for if it were to show his unwillingness in this respect then, pursuant to the saying—"Man covets what he is restrained from,"—they will covet them more keenly. To the same effect have declared the sages—"One hankers after the forbidden, and rues for the spent." With his purse and position he should intend to enhance their glory rather than his own. In nothing of equipage, dress and the like, should he participate with them in the least degree, when the same is particularly assigned to be used by them or may betray his likeness to them; because by such a phase of misdemeanour he is likely to imperil the loss of that thing and his life as well. In no matter howsoever insignificant, must he show his wantlessness. In all circumstances he must make it his habit to acquiesce to their behests. It is recorded in the Book of Solomon (in the Old Testament) that he accosted his soul like this—"O my soul do not despise the kings, comply with their behests, and on no account should you venture to say in their presence anything which bespeaks ill either of thyself or of others; for if it relates to thee, thou wilt expose

thyself to the wrath of temporal kings, whereas if it concerns others thou wilt make thyself victim to the anger of the King Eternal." Ibn-ul-Mukna' states in his book on morals—"If the king were to call you brother, you should call him My Lord. The closer in the degree of proximity you should be to him the greater you should show your reverence for him. When you have grown very intimate with him you should not, in the course of your private conversation with him, intersperse your speech with terms of fawning adulation and super-humility; for it implies perterbation and estrangement. Do not make the least mention of your claims based on services rendered in the past; rather should you renew your previous claims with present services making every latter service revive the former one; since the claim whose end is disconnected from its beginning is lost sight of not only by the kings but even by the ordinary majority. There is no undertaking more perilous than the office of a minister to the king; and the minister has no greater safeguard than that of his trustworthiness. If he is entrusted with this office he should not feel agrieved at abuses from his master, nor should he allow them to weigh in the least upon his soul. If he were to find out that persons envious of his position hatch designs against him he should never for a moment feel upset thereby, nor betray towards them any spite or malice; for the latter course will certainly confirm them in their wiles. If the matter culminates in a dispute viva voce he is not to transgress the limits of stateliness. His replies must be given in a cool collected manner, for the cool always comes out victorious.

It forms a part of the etiquette of the society of royalty and nobility, that no sort of mutual consultation should be held in their presence; and when a question is asked of another one is not to pop up with a reply thereto. This etiquette is to be strictly observed, as it has already been pointed out;

for its breach will not only bespeak of the folly of the speaker, but also make the questioner and the questioned feel small; and in case the questioner were to crack out to him that he never intended to ask of him, the latter will cut the most sorry figure and will bear the ignominy of his folly to boot. Should, however, a question be asked of a party, he is not to precede others in his reply; for this would invariably pique them, and thus they would cavil at his opinion. If he were to wait till others have submitted their replies, he would be in a position to weigh the pros and cons of the whole problem, and then if he felt need of saying anything over and above what others had stated, it would show his wisdom as well as decorum.

He is never to seek prevalence over others who possess closer proximity with them; nor should he grieve at others enjoying unmerited preference over him in intimacy and position; for every one, howsoever elevated may be his position in life, may have some natural affinity with another of the lowest rank. This personal equation is what engenders affection between them, and it does not fall within the province of every man to come by that; and hence he is not to make himself unhappy on the score of this failing. Moreover it may happen that that man may have got some previous claim unknown to the other; and hence by envying him he would be alienating the affections of the king from himself. On the other hand, he should denude his mind of all personal desires, and make his will subordinate to the will of the king; because, as it has already been pointed out, until and unless two persons become one the bond of affections is never confirmed between them. When either of them bids good bye to his personal desires, and difference or estrangement between them is eliminated thereby, their affairs are regularly adjusted by virtue of this unity of interests.

LAMA'H VI.

On The Eminence Of Friendship And The Duties Of Friendly Intercourse.

AS ALREADY explained men need the assistance of their fellow-beings to attain to their specific perfection, and the foundations of this assistance cannot be consolidated without the bonds of amity and affection being established. From this it follows, that the more the loving helpers a man has, the greater is the facility for him to attain to his perfection; and since friendship falls among the high orders of affection the course of perfection is best regulated by friendship. True friends, however, cannot be found in abundance; for jems of exquisite quality are bound to be rare. Most men are aspirant after animal desires and bodily pleasures, and hence our intercourse with them must be regulated by the measure of our necessity. This class has been compared by the sages to spices, which have to be used in dishes strictly according to the measure of our needs; for an access thereto or deficiency therefrom is sure to spoil them.

Aristotle states that men need friends in all circumstances: in prosperity to enjoy their society and companionship, and in adversity to benefit by their succour and help. The need of eminent of kings, who happen to be the most independent of all mankind, towards those who are entitled to their patronage, nay even towards the indigent and the destitute who are the most necessitous of all mankind, is analogous to the need of the indigent and the destitute towards the rich and the bountious. Aphiscrotise has declared, "If a person were to own

the universe and all the pleasant things therein, but was deprived of the benefit of true friendship, his life would not only be miserable but even its continuance impossible. If one were to think it an easy thing to accomplish this felicity, he will be egregeously wrong in his surmise; for the jewel of true friendship, that may prove of the first water in the test of worthiness, is the rarest of all the exquisite jems of the world. At the time of the visitation of a calamity, or the approach of a swarm of misfortunes, all the treasures and hoards, nay even the entire world and its contents, will avail us nothing, and consequently they in no way may constitute a proper substitute for a friend who helps to shoulder a misfortune and assists to acquire a fortune." Blessed is that fortunate man who is richly endowed with this sublime felicity though he be bankrupt in worldly possessions; and still more felicitous than this is he who, in addition to his being blessed with the distinction of holding an empire, enjoys this bliss as well. It being the imperative duty of a king to be fully acquainted with the general and particular aspect of the affairs of the state and the interests of all classes of his subjects, and since in doing justice to such multifarious concerns, a pair of eyes, a pair of ears, one heart and one tongue are too inadequate and since also by virtue of friendship the eyes, ears, hearts and tongues of others become, as it were, his own organs, so much so that he sees with their eyes, hears with their ears and speaks with their tongues, it then, of course, becomes quite easy for him to administer the affairs of the state efficiently.

We are told that in selecting a man for our friendship we must, first of all, enquire about his circumstances as to how he used to behave towards his parents during his boyhood; and if he be noted for the infringement of their rights, he should neither be relied upon in the least nor contracted into friendship; for no good may be expected of a person who

defies parental rights. After this we must investigate into the nature of his intercourse towards, and his dealings with, his friends. Next to it we should judge him from his attitude of gratefulness or ungratefulness towards his benefactors, and if he be notorious for ingratitude we should never incline towards his friendship; for among the qualities of the wicked there is none more condemnable than ingratitude, and among the attributes of the virtuous none more commendable than gratitude. Gratitude, however, does not imply a mere monetary recompensation, for it may happen that a person is too indigent to requite it, but does at the same time entertain in his heart feelings of affection and love for you, and express with his tongue praise and admiration of you, and so this man cannot be accused of failing in gratitude. Still next we must ascertain his inclination towards pleasures and hoarding up of wealth and riches, and should we find him overpowered by greed for them, he is to be reckoned unfit for friendship. After that we must examine his proclivity for exaltation in rank and arrogation of power, and in case he be ruled by an inordinate desire for them he too is to be avoided; for his motive of aggrandizement will over-ride equity and prompt him to covet more than his legitimate dues, and so in the end will conduce to the destruction of friendship. Last of all, if his indulgence in a variety of frivolities, as listening to instrumental music, and associating with beautiful damsels, prevents him from paying due regard to his friends, we must not long for his love. When, therefore, a man comes out a genuine gold from the smelting-pot of all these qualities, it is then that he is to be reckoned a perfect friend and an eminent companion and the jem of his friendship deserves to be preserved in the treasury of our heart along with the sterling of our soul; for there is a saying—"Nothing is to be proud of but a true freind." Some of the sages have observed—"Indeed I am astounded

to see a man in grief who has got an eminent friend." Such a man is rarer than a red sulphur (i.e. elixir) and if he be available, it is of foremost importance to be contented with one such true friend; for it is extremely difficult to do justice to the claims of more of this type. The reason being that there is likelihood of their respective circumstances giving rise to mutually contradictory obligations; for example, our conformity to the temperament of one of them may require us to be gay and buoyant, whereas to that of another to be grave and billious. Since in majority of cases it is the previous intimacy that occasions enmity, because no one picks up hostility with a man who is an absolute stranger, and hence an enmity that occurs after a high degree of intimacy and a thorough insight into the detailed particulars of each other's circumstances, is bound to be much more injurious in its effects. It is therefore imperative to exercise caution in contracting intimacy, which must be limited to the measure of exigence, as it has already been explained.

Verses.

From friends thy enemies arise
So many don't befriend;
For food and drink that vitalize,
Their 'bundance whets thy end.

When we may succeed in finding such a friend, we must make it a rule with us to stand by him in the troubles that may befall him. On seeing him one must express our cheerfulness and welcome him with expressions of praise and admiration that carry no admixture of flattery or hypocrisy therein; and should not be contented with our mental sincerity and inner satisfaction, for it is only God, the Knower of all secret things, who can know our intentions and feelings. Minor failings and petty short-comings in friends we must not dwell upon, rather we must consider it our duty to overlook them; for none is immune from

them. Should we, on the other hand, sift minutely into this matter it is bound to make us lead a solitary, wild and friendless life. In this connection self-scrutiny will be immensely helpful. Thus there is a precept of the Prophet—"Happy is the man whose own faults restrain him from discerning faults of others." When we regularly and continuously practise these proprieties not only is true affection consolidated among friends, but even absolute strangers and unfamiliar persons are attracted towards us.

It is one of our obligations towards our friends that we must allow them to participate in our ranks and riches, avoid betraying to them the speciality of our patronage in this respect, and save them from carrying the disgrace of an obligation. When they are overtaken by a calamity we must console them by our bodily and monetary help, and bear fellowship with them in their griefs; for fellowship in woe rather than participation in weal, is more beneficial to and more urgently needed by a friend, and exercises better influence upon others.

Couplet.

In plenty all your brothers claim to be,
But true one's tested in adversity.

In showing favours to our friends we should not await their solicitations for them, but should ascertain their real predicament from circumstancial evidence. If we notice in a friend symptoms of slackness of enthusiasm towards us we should not permit it to be neglected, but should lay a greater stress upon our intimacy and affections towards him; for if we too were to turn away from him the bond of friendship shall thereby slacken, rather the veil of mutual estrangement growing thicker, may conduce to complete severance and separation in the end. The proper procedure under the circumstances is to disclose, frankly and unhesitatingly, the cause of misunderstanding, so that by virtue of this candour the original purity of relations may be restored.

These observances must be attended to habitually; for when in the case of a house, a garment and a horse, our failure to take care of them and our neglect to attend to their wants, are bound to bring about their ruin in the end, how can we with impunity afford to neglect to take care of a friend from whom we expect felicity in this world as well as in the next; and also when in the case of cessation of friendship and its consequent conversion into hostility there is involved an immense injury, for afflictions caused by enmity ensuing from friendship are much more painful than otherwise. Quarralsomeness though highly reproachful in itself is most reprehensible among friends; for it gives rise to dissension, which promotes estrangement, and which in turn is the source of all evils.

We must never be niggardly towards friends in the matter of imparting to them the knowledge or culture that we possess; because when niggardliness in worldly effects which are liable to decrease is culpable, how much more so it would be in relation to knowledge which increase by its outlay and decreases by its stintedness. If a fault is noticed in a friend we must behave towards him in a way as to convey to him a graceful reprimand, and should never allow overselves to treat it with indulgence or connivance; for such a course will be an act of treachery pure and simple. The methods to convey this graceful admonition lie (firstly) in informing him by a parable or a story (apparently) relating to another; and if it avails not, (secondly) in pointing it out to him by means of a hint or an innuendc; and, if inspite of it he must need be told expressly about it, then, (thirdly) in telling him plainly about it but in seclusion, and that too after we have explained to him the circumstances that may convince him of our trustworthiness towards him. All this we must conceal from others though they may be his friends. We should never allow tale-bearer to come in between us; for howsoever

strong may be the edifice of our mutual affection, it is sure to disjoin and fall down by the detraction of the tale-bearer. The tale-bearer has been compared by the wise to a person who scratches at a solid wall with a finger-nail to bore a small hole into it to contain his finger-top, and which when made, he gradually widens with a pick-axe, until he brings down the entire structure. In the preservation of affection immense care must be exercised; because the regulation of the affairs of the universe and the adjustment of the interests of mankind depend upon it.



LAMA'H VII.

On The Observances Of Intercourse With Different Classes Of Mankind.

IF a person were to judge other classes of mankind with the standard of his own predicament, he is sure to find them arrayed in three divisions, viz., some superior, some equal and some inferior to him. His intercourse with the first division has been ascertained in Lama'h V. As to his intercourse with the second division, the same falls into three sub-heads viz., intercourse with friends, intercourse with foes and intercourse with those who are neither.

As to friends: they are of two kinds, real and unreal. The intercourse with friends has just now been determined (in the preceding Lama'h). The unreal friends, if out of affectation or flattery they pose as friends, we should, according to the measure of our capacity, behave towards them charitably, and strain every nerve to win their affection: perhaps they may thereby be endowed with the distinction of true friendship. They should, however, be kept in the dark as to our secrets, determinations, stores and treasures, and faults; and should neither be taken to task for their feelings, nor censured for their omissions in the observances of friendship. We should, subject to our convenienc, shoulder their troubles with cheerfulness, real or assumed. If they chance to secure some increase in honour, wealth or position, we should not make corresponding increase in our visits to, or affection with, them.

As to foes: they are of two kinds, the near and the remote. Each one of these species is further sub-divided into two sorts,

the open and the secret. The spiteful fall among the open, whereas the envious among the secret foes. The near foe is to be dreaded the most, as he happens to be fully acquainted with the minute particulars about our condition; and so, as against them, we should be vigilant about, and exercise proper care in, matters relating to our foods, drinks and travels (i. e., their starts and destinations). In the management of our foes, the best of all the plans is to denude their hearts of malice, and to eradicate therefrom the roots of malignity and animosity, by leniency and kindness, should it however be reckoned feasible to do so. Despairing of the efficacy of this device, if we may carry on with them on terms of outward civility, we have not to give vent to open hostility, for the eradication of evil by good is good, and the avoidanc of evil by evil is bad. We must overlook the folly of our foes, and make patience and politeness the symbols of our conduct. We must avoid open dispute and hostility, for they conduce to loss of physical comfort, ruin of material felicities, endless anxiety and overwhelming grief; nay it may rather lead to the destruction of men and monies, and bring about many other evils. Our valuable life is too precious to be wasted in devising plans for fighting against our enemies.

From amongst the precautions that we must adopt against our enemies, one is that we must make searching enquiry about their circumstances, and exert our utmost in securing thorough knowledge about their concerns; and the result thus ascertained we must endeavour to conceal, and should never reveal except at the time of emergency; because the publication of an enemy's faults will occasion his insistence thereon, and his immutability therefrom, or perhaps it may actuate him to set himself secretly at the rectification of their evil effects on him. If, however, we were to conceal them to be exposed on an opportune moment, it will enable us to break down and over-power our enemy. But it will not be expedient

if we publish some of them on appropriate contingencies, with the intent that his knowledge of our cognizance about his faults would break his spirit and render him sorrowful. In doing this we must never tarnish our good name by advancing false accusations against him, for such a falsehood will rather conduce to the strength and ultimate success of the enemy. We must report against him to eminent persons and state officials, so that being apprised of our true relations with him, his evil and detractitng imputations before them will fall flat on their ears, and so being disbelieved will rebound to him. We must be fully acquainted with his habits and characteristics of all description, so as to counteract them by their opposites. What-may be couducive to his embarrassment and perterbation we must likewise be congnizant of, so that we may make use of it on its proper occasion Plato has declared that the best method to counteract the designs of an enemy is to make ourselves superior to him in all those virtues that may be common to both the parties; for in this way we will not only attain to our own perfection but will also ward off his designs upon us, and subject him to humiliation and degradation. Indulgence in abusing, vilifying, cursing and back-biting, being the habit of women and the weak, is repugnant to the conduct of men of wisdom and prudence; for while, on the one hand, it makes them adopt the qualities of raving fools without inflicting thereby the least injury on their enemy, it also, on the other hand, actuates him for their counter disgrace. It is reported that a certain person, with the intent of becoming an associate of Abu Muslim Murdazi, embarked upon a course of vilification of Nasar Sayyar, who happened to be the governor of Khurasan on behalf of the Maswanite Dynasty. This did not please Abu Muslim who, reprimanding him severely, added that when in vindication of their honour he and his party were dipping their hands in the blood of their enemies, there was no reason why they should attack their honour by a foul

tongue as well. If our enemy is overtaken by a calamity, wherefrom we ourselves cannot be secure, we have not to ridicule him for, or exult over, it; because the same being a common trouble we in fact ridicule ourselves in ridiculing him.

Couplet.

On thy foe's death do not rejoice at all,
For, soon or late, the same shall thee befall.

If an enemy were to seek shelter with us, or to repose reliance upon us, we should consider it our duty to avoid betraying or deceiving him, and to accord to him a benevolent and a manly treatment in such a way as to demonstrate to the people the nobility of our nature and pact, so that his evil designs and mean acts against us may rebound to him thereby. On this point, according to the text—"Indeed there is for your good behaviour the model in the Prophet's actions—", we must follow the holy character of the perfecter of morals. It is recorded in the annals of events that Kaab-bin-Zubair, who was one of the highly elegant poets of Arabia, had, before his conversion to Islam, befouled his tongue with satirical expressions about the servants and followers of the Prophet; whereupon the Prophet had put a ban on his life. As soon as Kaab got scent of it, and realised that from the inevitable accident of his wrath he could find a safe asylum in no other place than under the shadow of his boundless mercy which, according to the text—"We have not sent thee but to be mercy (incarnate) for both the worlds—," embraces the contents of both the worlds, he forthwith composed a splendid poem, bedecked with the glorious jems of eulogy upon the moral perfection of His Holiness the Last of the prophets, and in pursuance to an Arabian custom rode a swift-footed camel and crossing the deserts presented himself at his threshold where angels resort for peace. After duly paying his respects to His Holiness, he began reciting the poem wherein he had entered his apology as well as his entreaty for pardon. When His

Holiness heard this he drew the line of forgiveness on the charge-sheet formulated against his vituperations, and taking off his holy body and soul-reviving person the Yemen-made sheet of cloth, by virtue whereof he could achieve success in his hopes and desires, conferred it on him and included him among his favourite servants.

There are three ways in which enemies' mischief may be averted. *First*. To reclaim them directly or through an intermediary, if the former course be not practicable. *Secondly* To be beyond the reach of their mischief, by adopting residence remote from them or by undertaking journey. *Thirdly*. To over-power and crush them. This is the last to be resorted to, and should be undertaken only when the enemy is malicious in his own self and the avoidanee of his malice is not to be conceived in any other way; or when we know that in case of his success he will inflict on us a much greater harm· or again when we consider that we will not by adopting this stratagem meet with a consequence culpable here as well as hereafter. Notwithstanding all this, deception and perfidy should be avoided; and if his mortification may be brought about through another foe that plan should be preferred.

We must torment the envious by parading our material advantages and displaying our moral accomplishment and exposing other objects of mental and material felicities, which may conduce to burn his soul and excite the matter of mental miseries. We must expose to public view his odious intentions, so that the attitude of the envier towards the envied may be branded reprehensible by them. All efforts to rectify the enmity of the envious shall end in a smoke; for it is said,

Couplet.

All enmities you may set right,
Except that envy breeds the spite.

As to our intercourse with those who are neither friends nor foes. It varies with the variety of their classes. With the preachers, who occupy the position of giving moral and religious sermons to the public, we must associate warmly and meet them with a sincere joy. We should neither be quick to accept the exhortations of every one of them readily, nor allow ourselves to be carried away by their outward circumstances; rather we should scrutinise them deeply to get acquaintance with the (secret) intentions of each individual, so as to act upon what may seem to us the most correct. To the good i.e. the class that is busy with the work of reconciliation among the disputing parties, we must pay our respect and reverence. The stupid we must deal with in coolness, paying no heed to their follies and abuses, seeking no retaliation from them, rather trying to secure riddance from them by adopting calmness, benignity and separation. Towards the haughty we must behave haughtily, so that (affected thereby) they may repent and reform. Thus there is the precept of the Prophet—"It is like the giving of charity to be haughty with the haughty—". As humility shown to them conduces to the augmentation of their vice, so their is a likelihood of an hauteur correcting them. To the learned we must pay the proper dignity, always considering it a blessing to derive benefit from their society. The ill-natured neighbours and relations we must deal with patiently. The sages have pronounced that the miserly suffer in body but the generous in mind.

As to our intercourse with the inferior classear. If they are students we must endear them as our children. We must look after their nature and disposition, employ them to do what they have the greater aptitude for, and assist them therein according to the measure of our power. The dull should be tempted to do what may be nearest to their understanding, and restricted from wasting their life otherwise (i.e. in pursuits above their intellect). The beggars, if they are importune must

be rebuked, and their solicitations must not be readily accepted, except when their importunity has been in consequence of their extreme want. Distinction we must observe between the needy and the greedy. The want of the former we must fulfil even at a personal sacrifice, unless the same affects us adversrly. The latter we must discourage in the pursuits of his greed. To the weak we must lend our help, and to the aggrieved our support; and in doing this we must, according to the measure of our capacity, imitate the Absolute Good—the source of all charities and the fountain of all virtues—the Almighty and the All-holy—Who through His boundless mercy and limitless bounty, poured down buckets of water of His benevolence and munificence, which were filled by the clouds of His Providence and unprovoked will, on the lands of the noblest of His creatures (i.e. mankind); and with the breezes of His Divine influence expanded the flowers of His appellational perfections in the bowers of their capacities, and that too without the expectation of any advantage therefrom or the attraction for any end or aim thereat. It is therefore incumbent on an aspirant after perfection that in all his charitable actions, the motives and objects thereof must be an absolute good, so that he may achieve thereby the high rank of Divine vice-regency. God alone gives us strength to perform good and virtuous acts, and with Him is the knowledge of our intentions and purposes.

FINIS



MUGHRIB
OR
THE SUN-SET

On Some Of The Appurtenancies.

Nasir-ud-Din Tusi, a research scholar and an abstruse philosopher, with the lustres of whose observations a much large portion of the Lami's of this Book shines forth resplendantly, concludes Akhlaq-i-Nasri with the instructions that Plato gave to Aristotle his disciple. Indeed, the benefit of the highest order of wisdom, that accrues to the generality of men from these elegant aphorisms, has been of such a nature that it behoves us to write them with the ink of the blacks of our eye-balls on the pages of the pupils of our eyes; or rather inscribe them with the pens of our intellects upon the tablets of our souls. Again, since owing to the felicity of happy circumstances and the elegant influence of auspicious chances, which too must have been the result of the aegis of the rule of his Sultanic majesty that is installed in the glorious rank of Solomon, a copy of the pamphlet entitled "Sir-ul-Asrar" (i.e. secret of the secrets), that Aristotle had drafted for his pupil, Alexander Zu-ul-Qarnin, and consisted of thirty splendid exhortations, has come into my humble notice and hence it looks appropriate to me that I should add the abstract of this double set of exhortations that deal particularly with the art of government of a country as a conclusion to this book. Consequently as an unavoidable necessity the subject-matter of this conclusion is divided into two parts comprising the foresaid two sets.

FIRST PART.
On The Exhortation Of Plato.

He says, know God and observe His claim (upon you). Always keep your attention devoted to instruction of yourself as

well as of others. Do not estimate the learned by the immensity of their knowledge, rather by their conduct in avoiding evil and mischief. Do not beg of God Almighty anything whose usefulness is liable to decay; rather ask of Him ever-lasting virtues. Be always on the alert, for evils have manifold ways to deceive you. What you should not do, you need not even desire. You should know that God does not punish a man to appease His anger but to correct and reform him. Do not confine yourself to praying for a good life, without its being taggen on to a proper death as well. Do not consider your life to be a proper one unless it helps to acquire virtue. Be not prone to sleep or rest until you have taken stock of yourself in three things : first, to think whether or not you have committed any wrong that day; secondly, to reflect whether or not you have acquired a virtue that day; thirdly, to ponder whether or not you have omitted by an oversight a virtuous practice that day. Remember what you had been before this life, and what you shall be after it. Torment none, for affairs of the world are susceptible of change and alteration. He indeed, is an unfortunate man who neglects to think of life hereafter, and refrains not from sin. Do not build your hopes on a thing that lies outside you. Give them their dues who have claim on you and do not wait for their applications. Do not take him for a wise man who rejoices at a good turn or frets over a bad one. Always keep death in mind and take lesson from the dead. Too much of a frivolous talk reveals men's levity of character, which must be properly ascertained from the betrayal of a thing unasked for. He who wishes ill to another must be presumed to have that ingrained in him. Think often before you speak, and act on it when it is spoken. Be every body's friend. Do not flare up into anger at once lest it may form thy habit. Do not put off the want of the needy to a next day, for none may know what tomorrow may bring. Help the prisoners excepting those who are addicted to a

vice Do not arbitrate between parties unless you hear them. Do not be wise in word alone, but be so both in word and action; for wisdom in words ends in this world, while that in action goes to the next world and endures there. Remember that day when people may call you, but being devoid of the power of hearing and speaking, you shall neither hear nor speak nor remember anything. Be sure that you shall then be going to a place where it would be impossible for you to recognise either a friend or a foe. You should not therefore mark out any body in this world as being inferior to you, for you shall be reaching a place where master and servant are alike, and hence you should not be haughty here. Stock your provisions for the next world, for you know not when you shall embark on your journey. You should know that among God's gifts there is nothing better than wisdom, and that wise man is he whose actions, words and thoughts work in unison. Requite the good and ignore the evil. Do not betray your wearisomeness in anyone of the arduous practices for the next world, nor on any occasion you should either show indolence or omit a good act. No vice you should ever make an instrument for the attainment of a good. Do not omit a good act for a transitory pleasure; because you would thereby be turning your back on a permanent bliss. Befriend wisdom, and listen to the sayings of the wise. Love of the world you should keep away from you, and good manners you should never shun. Do not begin doing a thing before its proper time, and when you set to it apply yourself wisely and prudently. Do not be arrogant at a fortune nor allow dejection and disgrace to approach you in distress. In your business with a friend you should not behave in a way as to need the interference of a court; and in your concern with a foe you should so act as to win the day if it goes to court. Do not act foolishly towards anybody, and behave civilly to all, and treat no courteous man with contempt. Do not revile your

brother for doing a thing which you are constrained to excuse yourself for. Do not take pleasure in idleness, nor depend upon fate too much. Do not repent over a good act. Do not quarrel with anybody. Be always the servant to an equitable nature, and perform virtuous practices.

SECOND PART.

On the Ezhortationf of Aristotle.

The translator of the pamplet "Sir-ul-Asrar", who had been ordered by Caliph Mamoon to translate it from Hebrew into Arabic diction, says, in the introduction thereof that after the retirement of Aristotle, the minister and preceptor of Alexander, from his service, the latter conquered the kingdom of Mesopotamia, and found abounding therein men of wisdom and learning courage and bravery, whose preservation involved a danger to the integrity of the Empire, and whose extermination a breach of the precepts of equity and beniguity. This situation upset the mind of Alexander, and so he wrote a letter to Aristotle teeming with affectionate and loving regards, and also inscribed therein that, owing to distance that deprived him of the felicity of face-to-face talk, his mind was overwhelmed with perplexity in the disposal of many a state affair. Of all those, he had stated, the one at hand had been of such a nature, that he found it extremely hard to find his way out of the dark recesses without the light of expedient of the sage's luminous mind, and hence it was prayed that somehow or other he should endeavour to arrange for an interview *vis-a-vis*. Aristotle wrote to him in reply that he believed that the august son and the virtuous prince was fully cognizant that his retirement from service was not actuated by any disinclination from his society, but it was necessitated by old age, bodily infirmity and loss of mental powers; and since personal interview under the circumstances was out of the question, he would write to him an

instrument of instructions which he might look into for guidance in all matters of details, and which whould make him independent of his presence.

"As to Mesopotamian chiefs and sages: If you may succeed in killing them you may not be able to change their climate, which must produce others like them; you must, therefore, endeavour to enslave them by favours, so that they may be sincerely loyal to you and hence the most submissive of all your subjects." Further he adds "Kings may be divided into four classes. First, those who are liberal both to themselves and to their subjects. Secondly, those who are liberal to themselves but miserly towards their subjects. Thirdly, those who are liberal to their subjects but miserly towards themselves. Fourthly, those who are miserly both towards themselves and their subjects. The first class is unanimously styled commendable, and the second and third unanimously condemnable, while opinions differ as to the third class. Indian sages call it commendable whereas Persian philosophers describe it condemnable. Generosity consists in providing the deserving according to the measure of their need; and he who exceeds this limit and oversteps into the domain of excess deviates from the path of generosity towards prodigality. A king who is liberal beyond his capacity will surely bring ruin into his dominion."

"O Alexander, I have repeatedly told you that the root-point in liberality and bounty and also for the preservation of the country is to avoid greed in the property of the people; and the best of all munificence and generosity is to abstain from oppression, to avoid enquiry into the hidden faults of the people, and to forget the favours shown to another. The acme of all benevolence and bounty is to respect the good, to be courteous to all, to reply to people according to their respective measure of understanding, and to ignore the failings

of the ignorant. O Alexander, intellect is the pivot of wise plans, the mirror of mental perfections and deficiencies, and the root-cause of all virtues. The first instrument of intellect is love of fame, for the ultimate aim of kingship and chieftainship is not the attainment of pleasures but of fame; because the king who subdues religion to his own will and lightly treats Divine law, shall be destroyed thereby. O Alexander the king must be a man of lofty purpose, sound judgment, eloquent and elegant speech and loud accent. He must be taciturn in speech and disinclined to associate with the low-born. Whenever he comes out into the public he must make use of adequate stately pomp befitting a royal dignity, so that he may be distinguishable from the rest. He must pay proper attention to merchants that come into his country from remote places, so that it may help to bespread his fame, win men's affections for him and increase their visits thereto, with the result that the prosperity of his kingdom will be promoted thereby. This little indulgence on his part will redound much benefit to him. He must not indulge in laughter, for it banishes awe and mejesty from the hearts of the audience, and accelerates weakness and loss of natural heat from the body."

"O Alexander, do not give free reins to your sexual passion, for it is the characteristic of the swivine; and there is nothing to be proud of to indulge in a thing where one is outdone by the most unclean of animals. An excessive indulgence in it is bound to conduce to bodily infirmity, diminution in age, and the adoption of effeminate manners. You should never be ignorant of the conditions of the destitute and the weak, rather should make it your duty to enquire therein; because such a conduct will help to please God and win the affections of the public at large. You must store up grain and corn, so that at the time of scarcity you may have no worry, you must rule in a way as to give security to the peaceful and to inflict terror upon the rowdy."

"O Alexander, I have repeatedly advised you, and enjoin upon you again, never to be reckless in shedding blood; for the destruction of living creatures is the prerogative of God alone. Moreover since the truth is known to none but Him who is the knower of all things secret, and therefore there is likelihood of your killing a man on a false accusation, whereof he may be either absolutly innocent or at least excusable as to its committal. Under the circumstances there cannot be a greater crime than this. It has been reported to me for a saying from Hermes the great, i.e. Esdras the Prophet that when one man slays another the angels of heaven cry in the presence of God that so-and-so of His creatures has imitated Him in killing another. If the same happens to be in retaliation He says in reply, 'He is slain under My command and in right of retaliatian.' If however it takes place in consequence of oppression He states 'By My honor and glory I have made it lawful to slay the slayer.' The angels thereupon continue invoking His wrath on him in every prayer of theirs for His glorification and Divine forgiveness, till such time as he meets with the retaliation of his crime; which is the best for him under the circumstances. If however he dies a natural death in the meantime, be becomes a target of Divine wrath, and is relegated to a protracted punishment and a painful affliction."

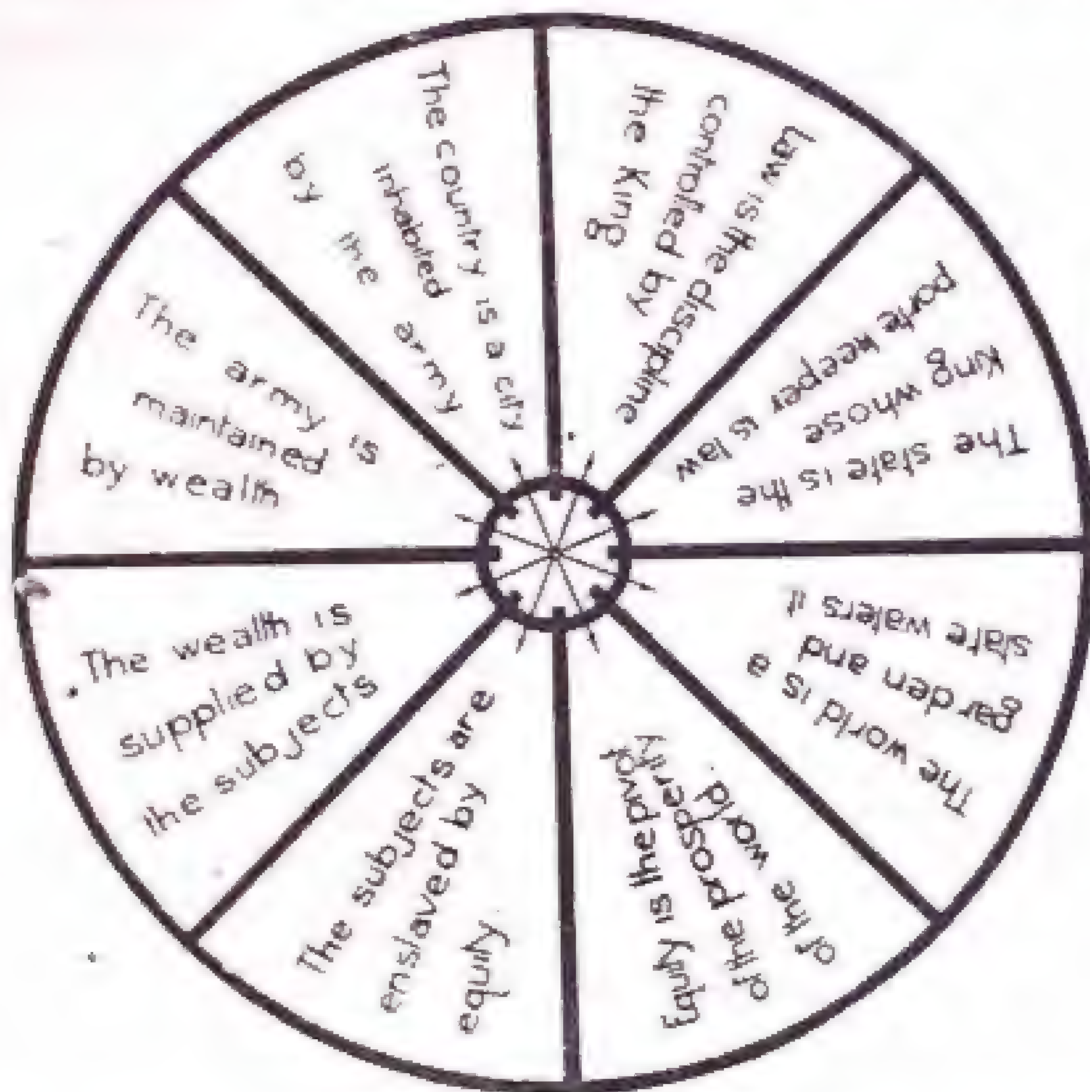
"Never break your promise, or take an oath; and if you have taken it, never should you go back therefrom; since many a Grecian king had ruined his dominion by taking a false oath or breaking a solemn promise. Do no grieve at a thing that you have lost, for it is the habit of children and the weak. You should make it incumbent on your subjects to cultivate science, and he who distinguishes himself therein you should pre-eminently mark him out for your particular patronage and munificence; for this conduct will conduce to

endear you to your people, and promote the prosperity of your fame. By virtue of these two traits of character the Grecian kingdom had lasted so long. The subjects there were enjoined upon so strictly to cultivate science that girls in their parental homes used to be acquainted with the maxims and the canons of the church, and all the principles of medical science and astronomy. Do not eat anything from the hands of a person who enjoys not your complete trust. Never must you be indifferent to your safety. You should never forget the incident of a tribute of presents sent to you by an Indian king, which included among others a damsel who had been nurtured on poison from her infancy, till her nature had become almost like that of a snake, and by this design he intended to kill you, but discovering the same by my prudence I had warned you of it. Your order must not procced on one solitary reason, but on the occasion of a clash among different reasons, you should follow the strongest."

"O Alexander, equity is one of the attributes of God, on equity stand the heaven and the earth, and bv virtue of equity alone were the prophets nominated by God. Equity is the embodiment of intellect, and it is by equity that one may become the master of hearts and necks. There is a saying current among Indians that equity in a king is better than all the comforts prevailing in the world; and an equitable king is better than a raining cloud. On some of the stones it was inscribed in Syrian characters that king and equity are two brothers, none of whom is absolutely independant of the other."

Further he adds to the foresaid, "I draw a circle representing the condition produced by the mutual co-ordination of different factors that organize the system of world, so that their sequence and inter-connection may be demonstrated and felt. The summary of this letter and the abstract of its purposes is encompassed in this circle; and the same would

have been sufficient for your purpose if this alone was sent to you uncompanied by the letter. The circle forms like this."



The painter of this sublime painting (i.e. this book) and the threader of this exquisite string of jewels viz. the sinful mendicant (Jalal-ud-Din) Mohamad son of Sa'd-ud-Din) Asad Dawwani, having thrown himself, by virtue of the blessings of the rule of the Khaqan and the influence of the patronage of the Sultan, mote-like into the edifying rays of effulgent lights emanating from the minds of the philosophers distinguished for their (mental) powers and (intellectual) insight, had borrowed the lustres of this book, called Lwami'-ul-Ashraq Fi Makarim-ul-Akhlaq,—which supplies travellers on the highway of perfection-seeking with a lamp of guidance, to enable them to emerge from the darkness of their natural defects to gain access into the splendours of spiritual purity and immaculateness—from the bounty of their sun-like minds. At the time when the buck of the Sun had been the bed-companion of the kid of Capricorn,

that is, when the king of the fourth sky had sojourned in the domain of the Winter Solstice to pass the cold weather there, and had suspended the functionaries of the nutritive powers to participate in the infusions of Nature, the clouds, after the fashion of the enemies of the state of his majesty, took to shedding tears; or rather in imitation of the river-like generosity of the royal hand, began to spread far and wide the munificence of their universal bounty. Or you may say that the (spirit of) time, having strewn every gold coin from the treasury of the autumn at the feet of his majesty, was now sacrifying the pearls of rain-drops over his head; or that as usual it bestowed pearls from the revenues of the Isle of Umman upon his victorious armies in lieu of their daily rations. The air vexed with the earth for being made dusty thereby was cleared of all dust of vexation through the intervention of clouds. The water that had undertaken dispersing and loitering about at pleasure was fettered in chains by the air. As the Sun had showered rain of arrows from the Sagittarius the infants of vegetation had not yet got the courage to pop out their heads from the hidden recesses. The sphere of Zambarir (the coldest sphere in the atmosphere) that had its brain condensed by cold, took to passing rheum through its nose. The earth, that was suffering long from the fever of cold, was now profusely perspiring. The naked branches of trees were waiting, like destitute cup-bearers, for the New-Year-day gift-robes. The plane-trees, like impecunious and luckless gamblers, had missed golden cards (i.e. dry leaves) from their hands. Waiting long for the wild rose and despairing of the company of jessamin, the narcissus had its eye-lashes turned white (with age and grief). Inspite of its being blessed with a prolific progeny of flowers the bower had in narcissus but one child left surviving, and hence it looked perforce at the world through its solitary eye. Of all its erect attendants the garden had none other constant to it than the cyprus, and hence it had the robe of brocade solely reserved therefor.

From the date the governor of the Sun has proceeded from the northern towards the southern climes, the air had condensed the foundations of (evolutionary) motions, the earth has commenced to soak its skirt, the winter has grown so severe as to freeze breath in the mouth of a snake, and the snow has heaped up to make a ladder to the heavenly sphere. So grim has been the terror of the forces of winter that even the lion-hearted have crept into the bellies of foxes and sables, and so awesome is the danger from the central front of the army of winter that the brave have sought shelter with fire. In consequence of change in the temperature of air, the sky has covered its side with the ermine of cloud. To preserve the equilibrium of temperament, the wise have made it incumbent on them to observe the formality of using fire-place. Nay I am wrong to say like this, because out of respect for the equity of the king, Nature can not venture either to overstep the bounds of equilibrium, or to violate its law, or to set foot on the carpet of excess or deficiency therefrom. On the other hand, under the influence of equity that has got ingrained in the nature of the world, the air restores to the earth every power of absorption or imbibing that it had taken away therefrom, and the cloud delivers pearls in return for vapours that it had wrested from the oceans. The architect of Nature in order to construct the edifice of the world pours water into earth. Despite their gray heads the celestial fathers (i.e. skies) having assumed afresh the role of a youthful carnalist and intending to procure the progeny of vegetables, are depositing the drops of sperm into the wombs of terrestrial mothers. The element of safeties and securities in the body of the world having been heated to a burning point by the flames of tyranny and oppression, was cooled down with Camphor (i.e. cloud) by the healer of Divine mercy. The temperament of the universe being deranged by dryness occasioned by worldly

mishaps, was cured with the help of constant use of syrups by the physician of Nature. The plants of the hopes of Persians had withered up under the influence of the dry year of anarchy, but through the bounty of the rains of his virtuous majesty the water has recommenced to flow in water-courses; and the buds of the hearts of the people, that had been wrapped closer and tighter under the cold breaths of the refractories, have begun expanding in the breeze of royal equity.

Probably it was on the analogy of the above-mentioned instances and illustrations, that, after the limpid water of reflection had been condensed under the cooling effect of calamities, and the flower-plant of human nature had been seared in the Simoom of anxieties, in accordance with the text—"Look to the effects of Divine mercy, how the dead earth is revived by Him," the blossoms of these realities (i.e. inscribed in this book) have burst forth from the coverings of being on the branches of wisdom in the garden of contemplation; and in spite of the fact that the gloom of worries, resulting from our connections with the world, had prevailed upon the universe as well on my mind, yet the lustre of these abstruse truths emerged from the darkness of secrecy. It was in consequence of the foresaid lustre, that this resplendent idea raised its head from the dawn of my mind, that in like manner as the Matla' of this book is illuminated, both with the splendours of the propitious titles of the master of the world and the lustres of the auspicious attributes of the holder of Solomon's rank, the Maghrib of it also must be brightened by the splendours of his august name. The idea being that just as the East and West of the universe are resplendent with the brillance of the empire of the king and his heir, so the Matla' and Maghrib of this book also may be bedecked with the august influence of their exaltsd titles.

The above pair is like the two luminaries (i.e. Sun and

Moon) of the sky of the world-governing kingship and the two lucky planets (i.e. Venus and Jupitor) of the firmament of prosperity; one of whom after the fashion of the Sun has conquered the world with the sword of the ray of his virtuous deeds, while the other acting like the Moon has by the splendour of his equity banished tyranny and oppression from the empire that resembles Solomon's. If in the celestial dominions under the awesome influence of the Sun and the Moon, the buckling of the Sun takes shelter by the side of the lion (i.e. the Leo), the bull (i.e. the Taurus) feeds together with the lion (i.e. the Leo) in the same meadow, and the snake (i.e. the Draco) and the twins (i.e. the Gimini) sleep in the same bed; in the terrestrial countries, under the sway of the equity of these two world-protecting kings, mutual animosity has disappeared from the dispositions of the opposites, (so much so) that the wolf shepherds the sheep, and the crow looks after the chicken. In their reign of mercy none other than the sun-rise may be discovered with the help of a torch to wear a collar-torn shirt (i.e. bewailing in grief), and none other than the sunset may be seen with the aid of a lamp to be besmeared in blood (i e. oppressed). They are the two bright eyes of sovereignty that lend lustre to the eye of time, and the two powerful hands of caliphate whose strong arms of domination give strength to Islam. Every individual who withdrew his head from under the yoke of submission to these two vice-regents of God, found his neck satan-like in the band of execration; and every person who went astray from the path of obedience to them had his feet manacled in perpetual misfortune. As sulphur does sometimes (i.e. when rubbed in silk) molest a straw, it has grown pale-faced under the awe of their adminis-tration; and as magnet in attracting a needle is idiomatically described in Persian as drawing sword, and so under the grim terror of their majesty its blood burnling in its body

gave it a black complexion. The architect of their equity having extirpated the basis of oppression, has laid afresh the foundation of prosperity and solidarity; and hence it is that to the last extremity of days and nights (i.e. end of time) a succession of victories is bound to brace them up, and from all directions of land and water prosperity loves to place its head upon their portes that demand universal submission and servility.

So long as passengers in their journeys and voyges avoid perils under the guidance of the Sun and the Moon, May God Almighty keep the land and the water in the universe illuminated by the lustres of the equitable reign of these two Jamsheds, who like the Sun possess the influence of rousing mankind, and these two suns that own the virtue of giving shelter to the universe: one of whom is the centre of the circle of caliphate and the other the chief bead in the garland of sovereignty and beniguity; and help the world to attain to its cherished desires, under the benign influence of these two lucky planets of the sky of world-governing sovereignty, and the vigilant care of the two luminaries of the firmament of prosperity. O God, just as they have given shelter to Thy men under the shadow of their clemency, so mayst Thou keep them for ever on the throne of caliphate; and again just as they have poured down on mankind buckets of their equity and munificence mayst Thou assist them still further with thy support and bounty. For this, O God! I implore to Thee in the name of Mohammed, who is the essence of creation, and in the names of his descendants and associates, who are the chieftains of mankind.

THE END.

Addenda & Corrigenda



Read	wayfarer	*For*	wayfairer	P. I.	L. 23.
,,	astray	,,	estray	,,	L. 26.
,,	put	,,	but	P. II.	L. 11.
,,	subtle	,,	suitable	P. III.	L. 7.
,,	laddert	,,	ladderete	,,	L. 12.
,,	father	,,	fathers	P. VII.	L. 13.
,,	its	,,	his	,,	L. 30.
,,	Senai	,,	senai	P. IX.	L. 22.
,,	thee	,,	the	,,	L. 28.
,,	Prophet's	,,	prophets'	P. X.	L. 36.
,,	Matla'	,,	mutlah	P. XI.	L. 34.
,,	Him	,,	him	P. XII.	L. 4.
,,	'Tis	,,	T'is	P. 3.	L. 28.
,,	Couplet	,,	Couplets	P. 9.	L. 3.
,,	angels'	,,	angels	P. 10	L. 29.
,,	His	,,	his	P. 13.	L. 2.
,,	LAMA'H	,,	LAMI'H	P. 21.	
,,	,,	,,	,,	P. 28.	
,,	,,	,,	,,	P. 30.	
,,	correlative	,,	co-relative	,,	L. 14.
,,	correlatives	,,	co-relatives	,,	L. 18.
,,	yet	,,	a yet	P. 35.	L. 25.
,,	decapitation"	,,	decapitation	P. 36.	L. 5.
,,	tightened	,,	lightened	P. 37.	L. 20.
,,	if	,,	is	P. 38.	L. 32.
,,	shall	,,	sall	,,	L. 33.
,,	sense	,,	sence	P. 39.	L. 23.

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,,	and	,,	as	P. 40.	L. 25.
,,	LAMA'H	,,	LAMI'A	P. 43.	
,,	monkeys	,,	monkey	,,	L. 21.
,,	bead	,,	head	,,	L. 29.
,,	acts	,,	asks	P. 49.	L. 8.
,,	counterfeit	,,	counterfiet	,,	L. 20.
,,	LAMA'H	,,	LAMI'H	P. 50.	
,,	intermediacy	,,	intermediary	,,	L. 24.
,,	individuals	,,	individual	P. 52.	L. 28.
,,	Astuteness	,,	Estuteness	P. 54.	L. 7.
,,	LAMA'H	,,	LAMI'H	P. 56.	
,,	conducive	,,	condusive	P. 58.	L. 15.
,,	last	,,	list	,,	L. 30.
,,	time—	,,	time,	P. 62.	L. 11.
,,	LAMA'H	,,	LAMI'H	P. 68.	
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,,	,,	,,	,,	P. 78.	
,,	or he from	,,	or from	P. 81.	L. 33.
,,	moderation"	,,	moderation	P. 82.	L. 17.
,,	no	,,	on	P. 83.	L. 10.
,,	disposition	,,	desposition	,,	L. 11.
,,	LAMA'H	,,	LAMI'H	P. 86.	
,,	sophistry—	,,	sophistry	P. 87.	L. 7.
,,	double	,,	doubt	P. 88.	L. 31.
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,,	Whose	,,	whose	,,	L. 20.
,,	,,	,,	,,	,,	L. 23.
,,	the	,,	The	P. 101.	L. 7.
,,	as on	,,	a son	P. 103.	L. 30.
,,	invectives	,,	invictives	P. 106.	L. 5.
,,	the	,,	This	,,	L. 15.
,,	completes	,,	comphetes	P. 109.	L. 18.
,,	dawn	,,	morn	,,	L. 25.

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,,	LAMA'H	,,	LAMI'H	P. 126.	
,,	is	,,	in	P. 128.	L. 1.
,,	properly	,,	property	,,	L. 15.
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,,	LAMA'H	,,	LAMI'H	P. 129.	
,,	bawdry	,,	bawdy	P. 130.	L. 19.
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,,	,,	,,	,,	P. 140.	
,,	dish	,,	dist	P. 142.	L. 5.
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